Hear the Church:

OR, AN

APPEAL

TO THE

Mother of us All.

BEING

An EPISTLE to all the Baptiſed Believers in *England*; exhorting them to Stedfaſtneſs in the Truth, according to the SCRIPTURES.

Together With ſome farther Conſiderations of ſeven Queries, ſent to the Baptized Believers in *Lincolnſhire*, concerning the Judge of Controverſies in Matters of Religion.

In Three PARTS.

The Second Edition, Corrected and Enlarged.

By *THOMAS GRANTHAM.*

And they ſhall turn away their Ears from the Truth, and ſhall be turned into Fables. 2 Tim. 4. 4.

But I will ſhew thee that which is noted in the Scripture of Truth, and there is none that holdeth with me in theſe things but Michael *your Prince.* Dan. 10. 21.

LONDON, Printed in the Year, 1688.

TO THE READER.

THere is nothing, which Men ſincerely Religious, do more heartily deſire, than that all Men were ſo too; and becauſe they are fully ſatisfied that they are in that very Way which moſt truly leads to Life, they therefore ſtrive that all may know it and walk in it.

And truly this is my Caſe, my Heart's Deſire and Prayer to God for all Men is, that they may be ſaved. And as I believe it hath pleaſed God to ſhew me the Path of Life, I cannot but do my beſt to ſhew it to others; for as ſome by their Labours, have been helpful to me, ſo I hope mine may be helpful to others.

When I call the Primitive Chriſtian Church at Jeruſalem, *the* Mother of us All, *I allude to that place,* Gal. 4. 26. *Interpreters (ſo far as I have obſerved) take* Jeruſalem *there, for the Goſpel* Catholick Church; *now this Church had its Beginning, and this Beginning was at* Jeruſalem; *and becauſe in the Progreſs of Chriſtianity in the World, for near one thouſand ſeven hundred Years, there has abundance of Errors crept in,*

and much Truth in the ancient Simplicity of it, has been rejected, I think it highly rational, that (all prejudice being laid apart) Men ſhould ſeek, with the greateſt diligence, for their greateſt Security, into the State of Chriſt's Goſpel-Church, as by himſelf eſtabliſhed; for whatſoever has not been planted by our Heavenly Father, is nigh to its being rooted up.

God Almighty direct us all, is the hearty Prayer of thy Friend,

THO. GRANTHAM.

Let the Reader further take notice, that theſe Papers were originally written upon ſeveral Occaſions, elſe ſome things often repeated would have been otherwiſe. Let thy Diſcretion bear with this.

Hear the Church.

The First PART.

Containing, by way of Preface, a particular consideration of the State of the first Christian Church at Jerusalem, *and the Reasonableness of appealing to Her, as* The Mother of us All.

IT is evident to all such as have conversed with the Histories of the Ages, which have been since the coming of our Lord, to make known and establish all things in the Kingdom of Grace, in the first Church at *Jerusalem*; that there hath been great striving among the Christian Churches for some Honour and Prerogative above the rest. Sometimes the Church at *Alexandria*, sometimes the Church at *Constantinople*, and especially the Church at *Rome*, pressing very hard for Precedence of Honour, and Preheminence of Power; few minding the poor afflicted Church at *Jerusalem*, the true Mother of all true Christian Churches; when yet the Holy Ghost hath left a high Commendation upon those who do follow Her, both in the effectual Reception of the Gospel, *not as the Word of such or such a Man*, (tho preached by *Apostles*) *but as it is in truth the Word of God*, 1 Thess. 2. 13, 14. and also (not in persecuting, but) *in suffering like things of their Country-men, as they did of the Jews.* And we desire, and hope that there may be yet all due consideration had by all Christians in these days, of the Heavenly Frame and Holy Walking of that *MOTHER-CHURCH.*

Unto

Unto whom was committed, in the first place, the Principles of the Oracles of God; unto whom our dearest Lord was a personal Minister, and did actually Dispence to, and Communicate with them, in the Divine Mysteries or Ordinances of the Christian Religion; upon whom was poured the most excellent Gifts and Graces of the Holy Spirit of Promise. It was this Church, from whom (according to the Prophets) the Law of Christ should first go forth, *Isa.* 2. 3. *Mich.*4. 1, 2. Here was *the House of the Lord established in the top of the Mountains, and exalted above the Hills, that all Nations might flow unto it*: an Honour not given to other Churches, 1 *Cor.* 14. 36. *What, came the Word of God out from you?* No, this was the Glory of another, *For out of* Zion *shall go forth the Law, and the Word of the Lord from* Jerusalem. Which by special Order from Christ was fulfilled, when he gave Commandment to his Apostles, *that Repentance and Remission of Sins should be preached in his Name, in all Nations, beginning at* Jerusalem, *Luke* 24. 47. And here it was that the Spirit gave utterance unto the Apostles, to preach in all Languages, that then some of all Nations (who were at that very time at *Jerusalem*) might hear from thence the joyful Sound of the Gospel, and consequently, keep the same Holy Doctrine in all Ages and Nations, as it was there delivered, and *confirmed by divers Signs and Miracles, and Gifts of the Holy Ghost*, Mat, 28. 19, 20. Heb. 2. 4. Act. 2.

Forasmuch then, as all Churches, in all Ages and Nations, are indispensably bound to follow this Church, in the Observation of all things whatsoever Christ commanded them, *Mat.* 28. 29, 30. we hold our selves concern'd at this time, to declare our unfeigned Assent unto the Truth of the Gospel, *as it was here delivered*; and our humble Resolution to keep the Ordinances of Christ, *as they were here practised*, (not doubting but the same was received in all Churches at the first) being confident of this very thing, that a safer way cannot be found for the security of our Souls, from the manifold Errors, which since the plantation of this Church, have been obtruded upon the Consciences of Men, in most parts of the Christian Nations.

To the intent then that we may avoid Error, and cleave to Truth, we shall consider particularly (though very briefly) the Frame of this Heavenly Building, in respect of her *Foundation*, her *Form of Government*, and the *Way of her Worship*, in order to her Perfection. And First,

We find her Foundation-Principles to consist in six Particulars; to wit,

RE-

REPENTANCE from Dead Works, and OF FAITH towards God. The Doctrine OF BAPTISMS, and OF LAYING ON OF HANDS, and of RESURRECTION OF THE DEAD, and of ETERNAL JUDGMENT, Heb. 6. 1, 2. called also, *the beginning of the Word of Christ*; which Articles are therefore called the Foundation, because of the Relation they have to Christ, who is a Foundation to his Church, as held forth in his own Doctrine, and other Foundations than Christ so held forth, can no Man lay.

Of such importance are these Sacred Principles, that we find the Ancient Christians used to call them the *Christian Catechism. Chrysostom*'s Testimony is this; *That all these are Fundamental Articles; that is, that we ought to repent from Dead Works, to be baptised into the Faith of Christ, and be made worthy of the Gift of the Spirit, who is given by imposition of Hands; and we are to be taught the Mysteries of the Resurrection and Eternal Judgment. This Catechism*, saith he, *is perfect*. And indeed in the whole New Testament, we meet not with such an excellent Epitome of the Christian Doctrine as in this place, which was written to this *Mother-Church*.

'Tis true, we have some mention of *a Form of Doctrine* delivered to the believing *Romans*: And *Timothy* is commanded to hold fast *the Form of sound Words*, which he had heared of St. *Paul*; Christ is said to be the Apostle and High Priest of *our Profession*, the Author and Finisher of *our Faith*, we are willed to contend for the *Faith* once delivered to the Saints. But none of these places do shew us, as the Text under consideration, *what this Form of Doctrine*, this *Form of sound Words*, this *Profession*, and *this Faith* was, in respect of the Composition of the Principles and Fundamentality of them; nor can there any thing be assigned, that is so properly the Analogy or Rule of Faith, as these Principles of Catechism.

Happy had it been, if all Christian Churches had held fast this Catechism, though no more had ever been composed; Unity in the Truth would have been better maintained by this one, than by so many as are now extant. And sure this being of Divine Composure and Authority, the *Principles* of the *Oracles of God*, the *Beginning of the Word of Christ*, must needs outweigh all others, being but of Human Composition. To begin with the first Principle of this Church, let us consider,

1. *Repentance from Dead Works.*

We are first to consider why Repentance is put in the first place, even before Faith; sure it is because no unrepenting Sinner can have

the Faith of Juſtification; therefore this Principle of the Chriſtian Faith muſt follow Repentance. There is indeed a Faith (which we may call the Faith of Mankind) to believe there is a God, that will both puniſh Sinners, and reward the Righteous, and this Faith muſt needs precede Repentance, *Heb.* 11. 6.

This Repentance, as it was a Principle of this *Mother-Church*, comprehends three things, a true Sence of Sin, in the exceeding ſinfulneſs of it; in which reſpect it is ſaid, *They were pricked at the heart, and cried out, or ſaid, Men and Brethren, what ſhall we do?* Act. 2. 37. which is accompanied with Godly Sorrow, and with Amendment of Life, without which, Repentance is rather to be repented of, than to be eſteemed any part of the Foundation of Chriſtian Religion; *Repent ye therefore, and be converted, that your Sins may be blotted out.* Act. 3. 19. Without which Repentance, there is no Remiſſion. *Luk.* 13. 5. *Except ye repent, ye ſhall all periſh*, ſaith our Saviour. How bleſſed had it been, if this Doctrine had been preached, and Men brought to the Obedience of it, before they had been admitted to Memberſhip in the Church of Chriſt? The not keeping to this Rule, has filled all National Churches with unregenerate, unconverted Perſons, to the Scandal of the Chriſtian Religion.

2. *Of Faith towards God in this Mother-Church.*

The Excellency of the Faith of this *Mother-Church*, appeared in theſe things: *That they gladly received the Word* of the Goſpel of their Salvation. *Act.* 2. 40. To the illumination of their Souls, and the expelling the darkneſs of Errour and Unbelief; by this Faith they had their *Hearts ſprinkled from an evil Conſcience*, and their Confidence in God had a great Recompence of Reward, in the Love and Expectation of which, they willingly *endured a great Fight of Afflictions, whilſt they were made a Gazing-ſtock, both by Reproaches, and ſuffering the ſpoiling of their Goods with joyfulneſs*; and were willingly *Companions with*, and charitably *compaſſionate towards thoſe that were in Bonds* for Righteouſneſs ſake, working the Work of God, *miniſtring to the Saints*, labouring in Love: all which are Arguments of true and lively Faith. *Heb.* 6. 10, 11. *Heb.* 10. 32, 33, 34, 35.

He that reads and conſiders this Excellent Epiſtle, written to this *Mother-Church*, wherein we may be ſure no new Doctrine is delivered, but the ſame corroborated which they had received, ſhall find that the true Knowledge and Belief of Chriſt was amongſt them, in reſpect

of

of his Divinity, *Chap.* 1. in reſpect of his Humanity. *Chap.* 2. in reſpect of Prieſtly Office and Sacrifice, with all other Offices to which he was appointed of God, in the reſidue of the Epiſtle, of which we cannot now ſpeak particularly.

3. *Of the Doctrine of Baptiſms in this Church.*

The Lord Chriſt had fully taught the Guides of this *Mother-Church* the *Doctrine of Baptiſms* both by Word and Example; and thereby had informed them of a three-fold Baptiſm. The firſt delivered by Precept, himſelf making the People Diſciples, by teaching them to repent and believe the Goſpel, and then appointing his Diſciples to dip them in the River, in which reſpect it is ſaid that Jeſus made and dipped (or Batiſed) more Diſciples than *John*, *Mat.* 4. 17. *John* 4. 1. & 3. 22. His own Example being an unqueſtionable Rule for the manner of Baptizing, he being *dipped of* John *into* Jordan, (as the *Greek* hath it) *Mark* 1. 9. *and then coming up out of the Water.* And of this whole Church it is ſaid, their Hearts were ſprinkled from an evil Conſcience, and their Bodies waſhed with pure Water. For Baptiſmal Water is therefore pure, becauſe it is ſanctified for our Religious uſe, both by the Perſon of Chriſt, and by the Word of God. And of this Church, was firſt required, that *every one of them* ſhould repent, and then be Baptiſed; and of them it is alſo ſaid, that *they that gladly received the Word*, preached by St. *Peter*, *were baptiſed*, Act. 2. 38, 41.

They were alſo inſtructed concerning the Baptiſm of the Holy Spirit; it being the Promiſe of the Father made to all the called of the Lord, *Act.* 2. 39. *Gal.* 3. 14. & 4. 6. *Rom.* 8. 9. and was particularly applied to them, and poured upon them in the way of Faith and Obedience.

To be willing to be Baptiſed with Afflictions for Chriſt and the Goſpels-ſake, they were alſo taught by our Bleſſed Saviour, in his Diſcourſe with ſome of his Diſciples, and by his own Sufferings, *Luke* 12. 30. of which they were alſo partakers, *Heb.* 10. 32. as alſo all that will live godly in Chriſt Jeſus muſt expect the ſame. And it would be conſidered by what *Rule* any Man can take upon him to make Baptiſm the *firſt Principle*, ſeeing Chriſt himſelf has made it the *third Principle?* and by what *Rule* any Man can call Sprinkling, Baptiſing? Dare they ſpeak as they act? that is, dare they ſay, I ſprinkle thee in the Name of the Father? *&c.* Would not their Conſcience fly in their Face if they ſhould ſpeak? And yet, behold, they prevaricate in action, and lye in expreſſion in that which they

call their Baptiſm; God will ſurely ſend the proudeſt Prevaricators in this caſe a *Quo warranto* for their preſumptuous dealing herein.

4. *Of the Laying on of Hands in this Church.*

There are two great Bleſſings belong to all true Chriſtians, Remiſſion of Sin, and the Gift of the Holy Spirit; the firſt is conſigned to them in Sacred Baptiſm, the ſecond in Prayer, with the Laying on of Hands, in which way this *Mother-Church* received this Bleſſing, as is evident from the Enumeration and Order of the Principles of her Catechiſm; and alſo from this Teſtimony, *that great Grace was upon them all*, Act. 4. 33. As alſo in that it is expreſly ſaid, That this Church continued ſtedfaſtly in the Apoſtles Doctrine, a Principle whereof is Prayer with Laying on of Hands; and from this Church this Doctrine and Holy Practice was carried by the Apoſtles to *Samaria*, Acts 8. 14. for it is not to be imagined they would there innovate a practical Principle, which had not firſt been taught in the Church at *Jeruſalem*. But God bearing witneſs to this Service of Prayer, and Laying on of Hands at *Samaria*, with the ſame Bleſſing of the Holy Spirit, fore-received at *Jeruſalem*, confirms it as an acceptable and needful Service for all Churches. And accordingly it was received in the Times next ſucceeding the Apoſtles days, as many Witneſſes teſtify, amongſt whom *Tertullian* thus; *Dehinc manus imponitur*, &c. *After Baptiſm the Hand is impoſed by Bleſſing, calling and inviting the Holy Spirit. Tunc ille Sanctiſſimus*, &c. *Then that moſt Holy Spirit moſt willingly deſcends from the Father upon the Bodies which are cleanſed* [meaning in Baptiſm] *and bleſſed.*

5. *Of the Reſurrection of the Dead, taught and believed in this Mother-Church.*

In this Church it was where the Apoſtle gave witneſs with *great Power of the Reſurrection of the Lord Jeſus*, Act. 17. 31. in whoſe Reſurrection *aſſurance*, yea very full aſſurance is given *to all Men, that there ſhall be a Reſurrection of the Dead, both of the Juſt and Unjuſt*, Act. 1. 3. It was here that *our Saviour ſhewed himſelf alive after he had been dead, by infallible Proofs, being ſeen of his Diſciples forty days*, converſing with them *of the Things concerning his Church and Kingdom*, Mat. 27. 52, 53. It was here *that many dead Bodies of the Saints did ariſe, and came out of their Graves, and went into* Jeruſalem, *and appeared to many, after Chriſt was riſen*;

riſen; which was a full proof, that the Reſurrection is of the ſame numerical Bodies which are laid in the Graves, diſrobed only of Mortality and all Imperfections. And this is that Reſurrection of the Dead here called a Principle of Chriſt's Doctrine, and of the Foundation of this *Mother-Church.*

6. *Of the Eternal Judgment believed by this Church.*

It was to the Guides of this Church to whom our Saviour firſt made known this great Privilege, that they ſhould *ſit on Thrones judging the twelve Tribes of* Iſrael, at that time when he ſhould *ſit upon the Throne of his Glory*, Mat. 19. 28. who alſo is appointed of God to be the *Judg of Quick and Dead*, Act. 10. 42. which great Article is here recounted among the Principles of Catechiſm, *Heb.*6.2. and called the *Eternal Judgment*, not only for that it is the laſt Judgment, but becauſe the Effects of it ſhall be perpetual, the pains to be impoſed in this Sentence of Judgment ſhall be of eternal duration to all wicked Men, who have contemned the Goſpel of their Salvation, *and judged themſelves unworthy of Eternal Life*, even that Life which then ſhall be given to Eternity, to all ſuch as have *held faſt the beginning of their Confidence, and the hope of this their rejoicing ſtedfaſt unto the end*, Heb.3.14. *As therefore the Tares are gathered and burnt in the Fire; ſo ſhall it be in the end of the World. The Son of Man ſhall ſend forth his Angels, and they ſhall gather out of his Kingdom all things that offend, and them that do Iniquity: And ſhall caſt them into a Furnace of Fire; there ſhall be wailing and gnaſhing of Teeth. Then ſhall the Righteous ſhine forth as the Sun in the Kingdom of their Father. Who hath ears to hear, let him hear*, Mat.13. 40, 41, 42, 43. Lo, the Eternal Judgment taught by Chriſt's own Mouth; let all Men be admoniſhed to prepare for this Judgment, for the coming of the Lord draws nigh.

Of the farther Order and Manner of Worſhip uſed in this Mother-Church

This did eſpeciaily conſiſt in frequently aſſembling themſelves together, to teach and preach Jeſus Chriſt, *Acts* 5. 42. or for the miniſtring of the Word of God and Prayers, *Acts* 6. 4. In which we find no Liturgies, or Forms of Prayer deviſed or impoſed by the Apoſtles, but theſe Services were performed by the aids of the Holy Spirit, which as they were given for the work of the Miniſtry, ſo 'tis evident they have a remanency in the true Church till the whole be perfected, *Eph.* 4.

and it is this Blessed Spirit which helps the Church *to make Intercession according to the will of God*, *Rom.* 8. 27. They were all very frequent at the Lord's Table breaking the Sacred Bread, in remembrance of the Lord Christ, giving thanks to God by him, *Acts* 2. 41, 47. nor needed they any *Mass-Book* or *Common-Prayer-Book*, to direct them in either: Christ's own Institution of his Holy Table, and the holy Prayer which he had taught his Disciples, with other Heavenly Rules contained in the Holy Scriptures, was abundantly sufficient, and are so still, to every Faithful Man of God [and Minister whom God and his Church hath called to that Work] *to furnish him to every good work.*

It is also exceeding plain that the Holy Table of the Lord is here called the breaking of Bread. And therefore, though that Holy Bread and Wine be the Body and Blood of Christ, yet they are these, in such sort, as they are also the Bread of the Lord, and the Cup of the Lord, 1 *Cor.* 11. 27. And forasmuch as the Apostle here, and in the next verse, does expressly call the same things, by these different titles, *the Body* and *the Blood*: the *Bread* and the *Cup*: we must of necessity take him to speak Figuratively in one of these, but in the latter, to wit, *Bread* and the *Cup*, we have no Figure (save that the Wine in the Cup is taken for the Cup, which is an usual form of speaking;) and therefore of necessity these Words, *Body* and *Blood*, must be understood to be mystically, spiritually, or figuratively in the *Bread* and *Wine*, and not the Bread and Wine to be mystically, spiritually, or figuratively, in the *Body* and *Blood* of Christ.

It is also as certain that the whole Church (*this Mother-Church*, *Acts* 2. 42.) did then receive both the Bread and Cup of the Lord, as that any one of them did partake of both, the whole Service being expressed by a *Synecdache*, a part for the whole, which yet will better appear, in that this Ordinance ought to be received by every Recipient, as he is a Member of Christ, not as he is a Minister: 'Tis true, as I am a Minister I dispense this Mystery, but I receive it as a Member, saith St. *Paul*; *For WE being many, are one Bread, and one Body. For WE are all partakers of that one Bread.*

It was unto this Church, or the Guides of it, unto whom our Blessed Saviour delivered that Mystical Doctrine, which offended so many of his Disciples, *John* 6. 53. *Verily, verily, I say unto you, Except ye eat the Flesh of the Son of Man & drink his Blood, ye have no Life in you*, which yet cannot be rightly understood of a corporal eating his Flesh, and drinking his Blood, because he expressly says, *Verily, verily, I say unto you, He that believeth on me, hath*

hath everlasting life, Verse 47. And it is certain there were many that did truly believe on him at that time, among whom S. *Peter*, and the rest that stood by him, when so many forsook him. Now these things must all be true. 1. That none of Christ's Disciples had Life in them at that time, but such as did eat the Flesh, and drink the Blood of Christ. 2. That S. *Peter* and the rest of the Faithful, had eternal Life in them at that time. 3. That the Lord's Table was not yet instituted. And therefore from these Premises it follows that our Saviour speaks not here of his Disciples now eating and drinking his Flesh and Blood at the Lord's Table, and therefore cannot with any shew of Truth or Reason, be understood of eating his Flesh, and drinking his Blood carnally, or corporally, but spiritually, even by believing in him.

Of the several Orders of Ministry in this Mother-Church.

This Church was endowed with a three-fold Order of Ministry; 1. *Messengers* or Apostles, whose work was more especially to gather, constitute, and take care for the Church in general. 2. *Elders*, whose work was especially to feed the Flock committed to them in particular. 3. *Deacons*, whose work more especially was to take care of the Poor, and to distribute the Alms of the Church to the ends for which they were given, and consequently all Churches ought to maintain this Order of Ministry, unless they can shew that God has repealed this Ministery, in part or in whole. 'Tis true, some things were pertinent to the Apostles here, which were temporary and extraordinary, which Churches in after-Ages are not to expect; but it is also true that some things were ordinary, and fixed in that Office, for the continual use of the Church, and therefore to remain for ever *viz.* Their care for all Churches, their travels and labours to plant and settle new Churches, their withstanding false Apostles, as themselves are true Apostles. Their Authority to appease strife and contention which may arise among particular Pastors and Churches, which things being demonstrated in our *Christianismus Primitivus* (to which we refer) we shall not here enlarge.

This part of the Apostolical Office, was conferred on many in the Apostles days, who were also entituled the *Angels of the Churches*, Rev. 2. 1, *&c.* which in English, is, Messengers of the Churches. Of this Order was *James* the Lord's Brother in this Church at *Jerusalem*, and such were *Timothy*, *Titus*, *Sylvanus*, *Andronicus* and *Junia*, with others. A Ministry as needful as any, both for the unity of Churches, and the management of the most important affairs of the Gospel, both in the Church and

and in the World, as experience may convince men if nothing elſe will do it. And here it were eaſie to bring in the full Teſt of the beſt Antiquity, but this Letter will not bear it.

Of the Diſcipline or Government of this Mother-Church.

1. It was unto the Guides of this Church to whom our Bleſſed Lord firſt gave Rules for the Government of his Church, *Mat.* 18. whence we learn that in caſes of perſonal Treſpaſſes, and ſins of Infirmity or Weakneſs, all poſſible Love, Patience and Charity, ſhould be exerciſed by one Chriſtian towards another, and the Offender, *upon confeſſion of his fault*, forgiven, unto ſeventy times ſeven Offences: ſo abundantly ſhould Charity appear among the Members of Chriſt. But it was alſo in this Church where wilfull Iniquity was puniſhed with great ſeverity, as the Hypocriſie and Deceit of *Ananias* and *Saphira*; and the like ſeverity was ſhewed againſt *Simon Magus* for his Pride and Covetouſneſs, in aſpiring to a Miniſtry for which he was not qualified, and to which he was not called by Heaven's Donation and due vocation from the Church, without which, woful experience hath taught the Chriſtian Nations, that it is in vain by Money, or for Mony to make Men Miniſters in the Chriſtian Church.

2. In this Church was held the firſt and beſt of General Councils, for ſetling the Churches in peace, when troubles did ariſe among themſelves, by means of falſe Teachers, *&c.* And becauſe the Churches in all Ages and Nations, may have perpetual need of ſuch helps, it ſhall not be amiſs that we conſider the Quality and Authority of ſuch Aſſemblies, leſt otherwiſe we be abuſed by Uſurpation and Tyranny: and firſt of the occaſion of the calling this preſent Aſſembly, *Acts* 15.

1. This Aſſembly was called upon the greateſt occaſion that ever was, namely, the Repealing (or rather ſhewing the Repeal) of many Divine Ordinances, and freeing the Chriſtian Church from their Obligation; becauſe they were either fulfilled, or too burthenſome for this Church, as indeed St. *Peter* avers, they were ſo heavie, that neither they nor their Fathers were able to bear them; And the endeavours of this Council was ſucceſsful to the removal of them, and the ſettlement of the Churches in the Faith; and to the great encreaſe of their number, *Acts* 16. From whence we may ſafely conclude, that if *Moſes's Ceremonies* which were from Heaven, were a hindrance to Peace and growth in the

the Christian Church, much more must all Ceremonies devised, and imposed by humane Force and Power only, be an obstruction to it. Let us therefore stand fast in the Liberty wherewith Christ hath made us free, and not be entangled in the Yoke of Bondage, whether of Legal, or other devised Ceremonies.

2. As for the Quality of the Persons, of whom this Assembly did consist, 'tis plain, they were *Messengers*, *Elders*, and *Brethren*, and these did all freely deliberate upon the Matters in question, offering their Reasons *pro & contra*; and the Dicision was made, not by the interposition of *Power Apostolical*, but by the clear evidence of Truth and Reason to which they all agreed. The Apostles acting here as *Grave Fathers*, giving *free Audience* and *faithful Advice*; to which when all agreed, the conclusion was made *in all their Names*, as appears *Acts* 15. 22, 23. *Then pleased it the Apostles and Elders, with the whole Church, to send chosen Men of their own Company to* Antioch, *and wrote Letters by them after this manner; The Apostles, Elders and Brethren, send greeting unto the Brethren which are of the Gentiles*, &c. From the sweet Concord here, we suppose all Churches should do well to constitute their general Consistories of such, seeing such helps she may have still, in things ordinary to each Office, if she render not her self unworthy of them.

3. Now for the Quality and Authority of the Decrees made by this, or succeeding Assemblies, the Case is clear of it self; These were such things as seemed good to the Holy Ghost, *not that the Holy Ghost now revealed them*, but brought to remembrance what the Scriptures had said concerning them, and partly by what before that time had been shewed unto St. *Peter* by a certain Vision of God's accepting the Gentiles, tho not cleansed according to Legal Purification. And therefore till the Holy Ghost reverse those Decrees, they are to oblige all Churches to keep them inviolable. And in this point (as indeed in all the rest) the Baptised Churches in this Age do stand a witness against the Disorder and Disobedience of most of the Christian Nations in the World; who make no Conscience of *abstaining from Blood*, &c. tho they know the true Churches did religiously observe these Decrees for several hundreds of Years after. *Tertullian* tell us, *The Custom of Christians is to abstain from all Blood, and things Strangled, so that it is not lawful for them, when they feed at their Tables, to meddle with the Blood of any Beast.*

4. It is further safely concluded from hence, that all Decrees of General Councils are so far obliging only, as the things decreed are proved to be true, and not because they are decreed in Council only; for here St. *Peter* proves, that Churches are free from the Obligation of Legal Cere-

Ceremonies, *becauſe they were a Burden too heavy to be born.* 2. *Becauſe God had accepted them already without them.* And *James* [the Angel of this Church] proves or confirms the ſame *by the Scriptures*; and theſe Arguments and Probations ſatisfied the Aſſembly. And it's certain, the things prohibited by theſe Decrees, were always forbidden, even to *Noah and his perpetual Generations*, Gen. 9. 12, *&c.* Nor do's this Aſſembly Excommunicate or *Anathematize* all that ſhall doubt of the Neceſſity of their Determination, but very ſweetly tells the Brethren, they ſhall do well to comply with their Advice; for they knew that every Church had Power to puniſh Offenders; and to them they ſeem to leave that Care, and not to take the Power of any Church out of their Hands, as the manner of ſome is.

Of the Caſe of Infants: or whether they were admitted to Baptiſm in the Mother-Church?

In all that is ſaid of the Plantation and Growth of this famous Church, or in that excellent Epiſtle, which was a long time after written to them, there is not one word to be found of any one Infant being brought to Baptiſm; and therefore we hold to the Negative of this Queſtion; and it is obſervable, that tho here Infant-Circumciſion was abſolutely excluded, yet is there no Argument urged for it from their Baptiſm; which had been very conſiderable, had there been any ſuch uſage in this, or the Gentile-Churches. And becauſe it is granted now by many, and theſe the moſt Learned too, (among whom the Papiſts) that there is *no Scripture for Infant Baptiſm*, &c. But that it ſtands upon the Authority of Eccleſiaſtical Tradition; all that we ſhall ſay to that Plea in this place is, to deſire any Man to ſhew who delivered this thing to the Churches, and by what Authority, whether Divine or Humane? For ſeeing *Tradition* ſignifies a thing *delivered*, it is fit the Perſon or Perſons delivering ſuch a thing, ſhould be known to be Perſons lawfully impowered to *deliver* ſuch a Tradition, before we can with ſafety receive it *.

* It is ſaid of the Roman Chriſtians, that the Light of Piety ſhined in their Minds, when they heard *Peter*; but they were not ſatisfied with once hearing, neither ſatisfied with the *unwritten Doctrine* that was *delivered*; but earneſtly beſought St. *Mark*, (whoſe Goſpel is now in ure) that he would leave in Writing unto them the Doctrine which they had received by Preaching, *&c. Euſeb.* Hiſt. l. 2. Chap. 15. *We ſee that the Church of* Rome *eſteemed the Goſpel in Writing, above the delivery of it in Preaching, though they heard it from* Peter *himſelf. Sure they are not the ſame now as then, for Tradition (from whom it's hard to ſay) is more now to them than the* Scripture. *And the* Scripture *nothing to them, but as delivered and interpreted by Tradition.*

But

But how then ſhall Infants be ſaved if Baptiſm belong not to them? I anſwer, out of the mouth of St. *Peter*, Verſe 11. *By the grace of our Lord Jeſus Chriſt they ſhall be ſaved.* And ſure a man might as well ask how can Infants be ſaved without Faith and Repentance, ſeeing it is ſaid, *he that believeth not, ſhall be damned:* and *except ye repent, ye ſhall all periſh, &c.* And what anſwer could any wiſe man make, ſave this? The Grace of God ſufficeth them, having Chriſt's expreſs Word for it, that to them belongs the Kingdom of Heaven; and this he ſpake of unbaptized Infants too, which is therefore ſo ſatisfactory that we need no other evidence. If any man ſay the words which St. *Peter* ſpake in Council, *Acts* 15. 11. are not meant of Infants, and therefore not pertinent to my purpoſe. I ſhall only deſire him to conſider, that thoſe words were ſpoken in oppoſition to this poſition, *That without Circumciſion, after the manner of* Moſes, *the Gentiles could not be ſaved:* Now we know, it was after the manner of *Moſes* to circumciſe Infants, and therefore doubtleſs theſe falſe Teachers did queſtion the ſalvation of Infants dying without Circumciſion. Therefore theſe words of St. *Peter*, which teaches *that by the Grace of our Lord Jeſus Chriſt both Jew and Gentile ſhall be ſaved*, have their clear extent to Infants as well as to any other perſons whatſoever: I ſhall here only refer the Reader to what we have farther written, in a Treatiſe upon this Subject, entituled, *The Controverſie about Infant-Church-Memberſhip and Baptiſm, epitomized:* or to one lately written, entituled, *Preſumption no Proof.*

Of the Reverence due to Saints, Angels, and to the Bleſſed Virgin in particular, according to the uſage of this Mother-Church.

It was in this Church where the Holy Virgin, Mother of our Lord, had her Converſation and Society, being with that ſelect Company, conſiſting of an hunded and twenty Names, *Acts* 1. 15. among whom this moſt bleſſed Woman is expreſly named, and by whoſe Preſence this *Mother-Church* was honoured above all others. And here is the laſt mention that is made of her in the holy Scriptures. And this honourable mention of her by name, and as the *Mother of our Lord*, (which doubtleſs calls for great Reverence in the hearts of all God's People) is all the honour that the Word of God does here confer upon her. This Church makes no Prayers to her, nor to Chriſt in her Name, nor taught the ſucceeding Churches to do ſo; yet ſurely ſhe was the greateſt Saint that ever was; and if we have no ground from any direction, nor Preſi-

dent in the Scripture to perform ſuch Devotion to Her, we cannot with any ſhew of Reaſon, or pretence of Truth, do it to any other Creature, Saint or Angel, whatſoever.

And it is remarkable, that though this Church had occaſion to make expreſs mention of *David* in their Prayers, *Acts* 4. 25. yet do they not uſe his Interceſſion at all: But this Honour they give to Jeſus Chriſt, that through his Name ſuch things might be done, as might confirm the Truth againſt all Oppoſers. Nor does the Holy Ghoſt give any notice of the Worſhipping of Angels, Saints, nor the *Holy Virgin* in particular, in that Sacred Epiſtle, which was ſent to this Church after the death of *Bleſſed Mary* the *Mother of Jeſus*; ſo that this *Mother-Church* ſeems altogether unacquainted with ſuch Devotions: And much more may we aſſure our ſelves, they paid no ſuch Devotion to the Images of theſe, or of any of them. If any affirm the contrary, we anſwer them in the words of *Jerom*, *Non Credimus quia non Legimus.* *And with* Apollinarius, *We dare add nothing to the perfect words of the New Teſtament, whereto nothing may be added; and wherefrom nothing may be taken away, by him that will lead a life agreeable to the Goſpel.* Euſeb. Hiſt. l. 5. c. 14.

Thus, Brethren, I have for your ſakes (as well as others) taken a freſh view of the State of this moſt Primitive Church, to whoſe holy pattern, through the Grace of God, you have diligently laboured to conform your ſouls; her Principles are yours, her Government in good meaſure is yours; if in any thing any of you be otherwiſe minded, my hearts deſire is, that God would ſpeedily reveal even the ſame unto you, and then it is to be hoped that all well diſpoſed, will in time ſee themſelves concerned to adhere to the truth of your Principles, in the very Order wherein you maintain them. For as God has given to his Church but one Way; ſo he has given but one Heart; when therefore this unity of Heart is obtained, unity in the Truth will accompany it.

Hear the Church.

The Second PART.

An EPISTLE *to all the Baptiſed Chriſtians in* England; *Exciting them to Stedfaſtneſs in their Holy Profeſſion, under their various Trials, and great Afflictions.*

BRETHREN,

AS it hath pleaſed God to exerciſe you many years with various Tryals and Afflictions, for your Faithfulneſs to the Chriſtian Religion (in reſpect of the *Reſtoration* of it to its ancient Purity) both in the Form and Power of it, wherein you have laboured hitherto, and have not fainted, but by the Grace of God have attained to ſome degree in that behalf, above what hath as yet been attained by the generality of your Country-Men, for which you owe the greateſt Thankfulneſs to Almighty God. And having (as I verily believe) laid a right Foundation for a true Church-State, you are indiſpenſibly obliged to go on unto perfection, as the firſt Churches, which were built upon the ſame Foundation, were expreſly required and exhorted, *Heb.* 6. 1, 2, 3.

In which Holy Profeſſion, being by the Grace of God, one with you, and alſo called to the Miniſtry and Office of a Meſſenger of your Churches [which I mention, becauſe it is the moſt deſpiſed Office amongſt all Chriſtians, as it ſeems to have been in the Apoſtles days, 1 *Cor.* 4. 9.] do hold it my Duty, at this time, to endeavour to ſtrengthen you (in what I may) in your Holy Profeſſion; as alſo to call

upon ſuch as have been ſhaken in m[illegible] by the violence of thoſe Temptations which have befallen them in common with their Brethren.

For as it is a fearful thing to fall into the hands of the living God, (as thoſe undoubtedly ſhall, who draw back, from the Truth they have once embraced, unto Perdition) ſo I am very confident, that for any to fall from the Truth, as it is profeſſed by the Baptized Churches, is the moſt dangerous of all other, they being indeed the neareſt to the Truth, in the Priſtine Order and Simplicity of it, of all ſorts of Perſons, who own the Honorable Appellation of Chriſtian. For,

What ſort of Chriſtians can with any Confidence look upon, or bring themſelves cloſe to the Rules of St. *Paul*'s Catechiſm, * *Heb.* 6. 1, 2. (as the Ancients uſed to call it) except the Baptiſed Churches? To ſay nothing of others, can they of the preſent *Roman Catholick-Church*, in any wiſe ſquare themſelves, or juſtify their preſent Church-State by the Rule of thoſe Sacred Principles, in the ſimplicity of them? No, theſe Principles of Chriſt's Doctrine, will in no wiſe be concordant with the Catechiſm of the preſent *Roman Church*, ſeeing a Doctor of their own hath told us, that if the Scriptures muſt be our Rule, *&c. they muſt all croſs the Cudgels to the Anabaptiſts* †; which is a plain giving up the Victory to the Baptiſed Churches, unleſs a better Form of Doctrine can be aſſigned than this is, which can never be. Yea, ſo plain and preſſing is this place for us, from the true Inſtitution of the Ancient Chriſtian Religion, that the Rhemiſts ſeems to be under no ſmall difficulty how to expreſs themſelves about it: For thus they ſpeak upon the Text, *Heb.* 6. 1, 2. *We ſee hereby* (ſay they) *what the firſt grounds of Chriſtian Inſtitution, or Catechiſm, were in the Primitive Church, and that there was ever a neceſſary Inſtruction and Belief of certain Points, had by Word of Mouth and Tradition, before Men came to the Scriptures, which could not treat of things ſo particularly as was requiſite for the teaching of all neceſſary Grounds. Among theſe Points were the twelve Articles contained in the Apoſtles Creed; The Doctrine of Penance before Baptiſm; the Manner and Neceſſity of Baptiſm; the Sacrament of Impoſition of Hands after Baptiſm, called Confirmation; the Articles of the Reſurrection, Judgment, and ſuch-like: whithout which things*

* The Principles of the Doctrine of Chriſt, Repentance, Faith, Doctrine of Baptiſms, Laying on of Hands, Reſurrection of the Dead, Eternal Judgment.

Chriſt, as received in the Power and Order of theſe Principles, becomes a Foundation to his Church, in which reſpect the Principles are here called the Foundation alſo.

† Dr. *Tho. Bale*'s End to Controverſy.

things first laid, if one should be sent to pick his Faith out of the Scriptures, there would be mad Rule quickly.

1. It's highly observable from hence, that the first Grounds and Principles *of our Churches* (which indeed are no other than what men read, *Heb.* 6. 1, 2.) are openly acknowledged, by our most Potent Oppofites, to be the same which were *in the Primitive Church*, received for *the first Grounds and Institutions of Christianity, or Christian Institution and Catechism.* That in the Primitive Church, these Grounds were held in the very Order now observed by the Baptized Churches; particularly, *Repentance before Baptism*, and *Imposition of Hands after Baptism.* Sure this is a full Testimony, that the Institution of the Baptized Churches (now wrongfully called Anabaptists) *and theirs only*, is truly Apostolical. Whilst all the *Pædobaptists* in the World (among whom the Papists) have quite subverted this Order, giving their supposed Baptism before Repentance, and that unto Persons that are not capable of Repentance.

2. They tell us *there was a necessary Instruction and Belief of certain Points had by Word of Mouth and Tradition, before men came to the Scripture.* Admit this to be so, in respect of such parts of the Holy Scriptures as were then unwritten, when the Apostles first preached the Gospel; yet it is certainly false, in respect of such Books of Scripture as were then in being; for it's evident that our Blessed Saviour propounded the Text of *Scripture*, *Luke* 4. 17, 18, 19. and thence preached to the People, and commanded his Hearers to search the *Scriptures*, *John* 5. 29. He did not send his Hearers to *Tradition*, *as the Papists do.* No, verily, he rejected the Traditions of the Elders of the Jewish Church, and appeals to the Scripture *Matth.* 15, *Mark* 7.

The great Apostle of the Jews, St. *Peter*, even then when he was filled with the Holy Ghost, *Acts* 2. 17. preached from, and notably confirms his Doctrine by the Scriptures, *Act.* 2. not by Tradition. And *Philip*, *Acts* 8. 35. began at the same *Scripture* which the *Eunuch* read, and preached to him Jesus, without making any use of *Tradition.* Apollo *being* mighty in the *Scriptures* (not in *Tradition*) *convinced the Jews*, shewing (not by *Tradition*) *but by the Scriptures, that Jesus is the Christ.* So did the great Apostle of the Gentiles, St. *Paul*, *Acts* 28. 23. *Perswading men concerning Jesus, out of the Law and the Prophets* (not out *of Tradition*) *from Morning to Evening*; and the best sort of St. *Paul's* Hearers,

Hearers, *ſearched the Scriptures daily, (not Tradition) to ſee whether the things ſpoken by him were ſo.*

3. Nor can the Papiſts tell us what one Point of *Neceſſary Inſtruction* or Belief was delivered by Word of Mouth, which is not now contained in the Holy Scripture; if otherwiſe, let them aſſign ſome *neceſſary Point of Faith or Inſtruction*, ſuch, as without which, we cannot know and ſerve God truly and fully, and be ſaved eternally, which is not contained in the Holy Scriptures. But as this will hardly be attempted; ſo let me exhort you, Brethren, to beware of all manner of Principles and Doctrins, which have any tendency to weaken or invalidate the Authority and Sufficiency of the Scriptures, which the Apoſtle avers to be of that ſufficiency (even before all the Books of Sacred Scriptures were extant) as *to furniſh the Man of God throughly to every good Work.* And then certainly, he who is in all Points of Faith and Inſtruction, a good Chriſtian, according to the Doctrine contained in the Holy Scriptures, will be out of the reach of any juſt reprehenſion, though he know nothing of the unwritten Tradition, ſo much pretended and admired by the Papiſts, or others.

Being thus ſecur'd in your Principles, from the very conceſſion of your Enemies, and by the Authority of the beſt and moſt Sacred Antiquity, even the Holy Scriptures, you have no cauſe to fear the moſt important difficulties, wherewith poſſibly we may be tried in theſe days. And that we may the better ſee how the caſe ſtands between the *Baptiſts and the Papiſts*, with reſpect to the two great Ordinances of Chriſt, to wit, *Holy Baptiſm*, and the Holy Table of our Lord Jeſus Chriſt; we will here take a View of the one, and of the other, in a diſtinct Column by it ſelf, the better to diſcern their Diſparity.

The

The Manner of Baptiſm among the Baptized Believers, commonly called Anabaptiſts.

Baptiſt.

THE Meſſenger or Elder being attired in comely Raiment, not much different from the reſt of his Brethren, firſt, *Preaches the Goſpel to every Creature* that is capable and willing to hear, and when *by hearing they have received Faith*, the Miniſter explains the Doctrine of Repentance from dead Works, and of Faith towards God, for the further Illumination of the Diſciples underſtanding, in the knowledge *of the only true God, and our Lord Jeſus Chriſt, that they may obtain Eternal Life.*

Mark 16. 15.

Rom. 10. 17.

Joh. 17. 3.

The Miniſter does open the Doctrine of Repentance in three parts eſpecially, *i. e.* as it conſiſts in a due ſenſe or knowledge of the ſinfulneſs of ſin

Acts 2. 38.

The Manner of Baptiſm among the Papiſts, commonly called Roman Catholicks; taken out of the Roman Ritual, *by a Learned Hand tranſlated into* Engliſh.

Papiſt.

AFter many preparatory Preſcriptions, the Prieſt being dreſſed in a Purple Robe, calls the Infant to be Baptiſed by his Name, and ſaith, *What askeſt thou of the Church of God?* the God-fathers anſwer, *Faith.* The Prieſt ſaith again, What ſhalt thou get by Faith? The God-father replies, *Eternal Life.* Then adds the Prieſt, *If therefore thou wilt enter into Life, keep the Commandments: Thou ſhalt love the Lord thy God with all thy Heart, and thy Neighbour as thy Self.*

Next, the Prieſt blows three gentle Puffs upon the Infant's Face, and ſaith, *Go out of him thou unclean Spirit, and give place to the Holy Ghoſt the Comforter.* Then with his Thumb he makes the Sign of the Croſs on the Infant's Forehead and Breaſt, ſaying, *Receive the Sign of the Croſs, both in thy Forehead and in thy Heart. Take the Faith of the Heavenly Precept, and be thy Manners ſuch as thou mayſt now become the Temple of God.*

Then.

Baptist.

sin: In true Sorrow for sin committed, especially against Almighty God.

Tit. 2. 12. The necessity of forsaking the Conversation of sin, *and to walk righteously, soberly, and godly in this present Life.*

The Doctrine of Faith is explained concerning

Mat. 28. 19, 20. the Object, in respect of the God-head, the Father, the Son, and the Holy Ghost, into whose Name the Party is to be baptized, and especially concerning Christ crucified, buried, and risen again, and therewith is shewed, that in Baptism we are to die unto Sin, to be buried with him in Baptism, to rise to a Holy Life, and so to put on the Lord Jesus Christ in Baptism, as to be born of Water and of the Spirit through the Word.

1 Cor. 2. 2.

Rom. 6. 4.

Joh. 3. 3, 5.

Eph. 5. 26

The Minister does open to the Party to be Baptised, the whole Doctrine of Baptisms; First, That of Water, which is the Baptism of Repentance for the Remission of sins, in respect of the Power

Mat. 28. 18.

Papist.

Then follows a Prayer, *that God would always protect this his Elect one (calling him by his Name) that is signed with the Sign of the Cross.*

Then laying his Hand upon the Child's Head, he comes to the Benediction of Salt, of which this is the Form.

I exorcise or conjure thee, O thou Creature of Salt, in the Name of God the Father Almighty ✠, *in the Name of our Lord Jesus Christ* ✠, *and in the Power of the Holy Ghost* ✠, *I conjure thee by the living God* ✠, *By the true God* ✠, *By the Holy God* ✠, *By the God* ✠, *which created thee for the safeguard of Mankind, and hath ordained that thou shouldst be consecrated by his Servants to the People, entring into the Faith, that in the Name of the Holy Trinity, thou shouldst be made a wholesome Sacrament for the driving away the Enemy. Moreover, we pray thee, O Lord, our God, that in sanctifying, thou wouldst sanctifie* ✠ *this Creature of Salt, and in blessing, thou wouldst bless it* ✠, *that it may be to all that receive it, a perfect Medicine, remaining in their Bowels, in the Name of the same Jesus Christ our Lord, who is about to come to judge the Quick and the Dead, and the World by Fire. Amen.*

Then

Baptiſt.

Mat. 28. 18. *Acts* 2. 28. & 22. 16. *Rom.* 12. 13. *Heb.* 10. 22. Power by *which it is commanded*, the extent of it, to *every repenting Sinner*; the end of it, to be a Pledg of the waſhing away of Sin, and to give us admiſſion into the Church of Chriſt, to draw near to God in Prayer, with full aſſurance, having the Heart ſprinkled from an evil Conſcience, by Faith in the Blood of Chriſt, and our Bodies waſhed with pure Water, even the Water of the Baptiſmal Covenant, called the waſhing of Regeneration.

Acts 2. 38. 2. That of the Holy Spirit, the Promiſe of the Spirit being made *to all that our Lord doth call*, and therewith doth explain the fourth Principle of

Acts 8. *Act.* 19. Chriſt's Doctring, Laying on of Hands, with Prayers, as the Means appointed of God to obtain that Bleſſing, even the Promiſe of the Spirit

Gal. 3. 14. through Faith in the Word of Promiſe.

Mat. 20. 22, 23. 3. The Baptiſm of Affliction is alſo opened, that the Sufferings of Chriſt (called by himſelf

Papiſt.

Then the Prieſt putting a little of the Hoiy Salt into the Child's Mouth, ſaith, *Take thou the Salt of Wiſdom, be it thy Propitiation* unto Eternal Life. *Amen.*

Now follows another Exorciſing of the Devil, wherein he is conjured as before; then the Prieſt ſigns the Infant again with his Thumb on the Forehead, ſaying, *And this Sign of the Holy ✠ which we give to his Forehead, thou curſed Devil, never dare thou to violate, by the ſame Jeſus Chriſt our Lord.* Amen.

Then the Prieſt puts his Hand on the Infant's Head, and makes a Prayer in order to his Baptiſm; then puts part of his Robe upon the Child, and brings him within the Church, ſaying, *Enter thou into the Temple of God, that thou mayſt partake with Chriſt in Eternal Life. Amen.* Then follows the Apoſtles Creed, and the Pater-Noſter, *&c.* Then follows another Exorciſing, or Conjuration of the Devil.

Then the Prieſt takes Spittle out of his Mouth, and touches therewith the Ears and Noſtrils of the Infant; when he toucheth his Ears, he ſaith, *Epthapha*, be opened; and touching his Noſtrils, he ſaith, *for a ſweet ſmelling Savour.* Another Conjuration follows in theſe words; *Be packing, O Devil,*

Baptiſt.

a Baptiſm) may not be feared, but patiently endured, according to the Will of God. This is the Sum *of the Doctrine of Baptiſm*, taught by the Baptiſed Churches.

The *5th* and *6th* Principles of Chriſt's Doctrine,
1 *Cor.* 15. are likewiſe particularly opened, concerning the Reſurrection of the Dead, and chiefly of Chriſt's being raiſed Bodily from
Acts 17. 31. the Dead, as the moſt ſure Pledg that the Dead ſhall be raiſed Bodily: and the eternal Judgment, in which every Man ſhall
1 *Cor.* 5. 10. receive according to the Deeds done in the Body, whether good or bad.

To all which the Party to be Baptiſed, declares
Acts 2. 40. his aſſent, in the beſt manner he can; ſhewing alſo his ſenſe of Sin, and ſorrow for it, his purpoſe to live holily; his Faith in Chriſt his Saviour the
Mark 1. 5. only Son of God; and that it is his deſire to be
Acts 8. 36, 37. Baptiſed according to the Will of God. And then the Miniſter, with the Congregation, or Perſons preſent

Papiſt.

for the Judgment of God is at hand.

Then the Prieſt asks the Infant, Whether he renounces the Devil and all his Works, and all his Pomps? in three Queſtions, and the *God-fathers* anſwer diſtinctly to them. Then the Prieſt dips his Thumb in holy Oil, and anointing the Infant with it on his Breaſt and betwixt his Shoulders in the figure of a ✠, ſaying, *I anoint thee with the Oil of Salvation in Chriſt Jeſus our Lord, that thou mayeſt obtain Eternal Life.* Amen.

Then the Prieſt puts off his Purple Robe, and puts on another of White, and asks three Queſtions out of the Creed, and receives the God-fathers Anſwers; then asks this queſtion, *Whether the Infant will be baptiſed?* and receiving the God-fathers anſwers to that, *He pours Water thrice upon the Child's Head*, and reciteth over it our Saviour's Form of Baptiſm, doing it each time at the naming of the three Perſons.

And now comes the Chryſm, or holy Ointment, in which dipping his Thumb, and anointing the Infant on the Crown of the Head, in the figure of a ✠, He thus prayeth; *O God Omnipotent, the Father of our Lord Jeſus Chriſt, who hath regenerated thee of Water and the Holy Ghoſt, and who hath given thee*

Baptiſt.

ſent, do make Prayer and Supplication to Almighty God, to receive the returning Sinner, and to bleſs and ſanctify his own Ordinance to him. And then the Party to be baptized, being cloathed with convenient Garments for decency, he is had to the Water, where, calling upon the Name of the Lord, he is dipped into the River, or Water, by the Miniſter, *in the Name of the Father, and of the Son, and of the Holy Ghoſt.*

Mark 1. 15. *John* 3. 23. *Acts* 8. 38. *Mat.* 28. 19.

And as in every thing Chriſtians are to give thanks, ſo this whole Service is concluded with farther prayer, and thankſgiving to this effect, That as it has pleaſed God to call his Servant, or Servants, out of their ſinful ſtate, and to bring them into the way of Truth, ſo it would pleaſe him to enable them to perſevere to the end, to his Glory, and their own Eternal Comfort.

Nor do we put any Vow, Covenant, or Promiſe, upon any Perſon, ſave only what the very Nature of the Baptiſmal Covenant it ſelf does in its own evidence carry along with it, it being our greateſt care, neither to add to, nor to diminiſh ought from the holy Ordinances of Chriſt, but to keep them as they were delivered at firſt to the Church of God. 1 *Cor.* 11. 2.

Papiſt.

thee pardon of all thy Sins, I anoint thee with the Chryſm of Salvation, in the Name of Chriſt Jeſus our Lord, to Eternal Life. Amen.

And next after follows the *Pax tibi*; and wiping of his Thumb and the anointed Head, he takes a white linnen Cloth, and putting it on the Child's Head, uſeth this Form, *Take the white Garment, which thou mayſt carry unſpotted before the Tribunal of our Lord Jeſus Chriſt, that thou mayeſt have Eternal Life.* Amen.

And laſtly, he puts a lighted Candle into the Child's, or Godfathers hand, and ſaith, Receive the burning Lamp, and keep thy Baptiſm blameleſs; keep God's Commandments, that when the Lord ſhall come to the Wedding, thou may'ſt meet him, *&c.* concluding all with, *Go in peace, and the Lord be with thee.*

There are more Conjurations and Ceremonies added, *&c.* But let theſe ſuffice at preſent.

Now Brethen, as it is an Obſervation, that White being compared with Black doth ſeem more white; ſo the true Baptiſm according to the Scripture (and graciouſly reſtored in the practick part among you) being thus compared with the ſuppoſed Baptiſm of the preſent *Roman* Church muſt needs ſeem more lovely, and the wretchedneſs of their deviſed Fables become more manifeſt to all men. Let us now ſee whether they have been more happy in the other great Ordinance, *The Holy Table of the Lord.*

Baptiſt.

The manner of the Baptiſed Churches in Celebrating the Holy Table of the Lord.

THE Congregation being met together, and having ſpent part of the day in Preaching and Prayer, commonly towards the Evening, and ordinarily upon the Lord's Day, the Table is decently prepared, and the Bread and Wine ſet upon it alſo in decent manner.

Acts 20. 7.

The Meſſenger, or Exder does excite the People to due Humility, and Reverence in their approaching to the Holy Table of the Lord, ſhewing the Occaſion and Authority by, and upon which it was Inſtituted for

Papiſt.

The manner of the Celebration of the Bread and Cup in the Maſs, taken from Dr. Willit *in his* Synopſis Papiſmi.

TO ſay nothing here of the Roman Church, denying to give the Cup to the People, the Prieſt only drinking of it; nor of the Prieſt only partaking of the Bread and Cup in divers of their Maſſes, the People only looking on: neither of their Adoration of the Elements of Bread and Wine, in theſe words, *I Worſhip thee, I Glorify thee, I Praiſe thee.* Nor yet of that Paſſage in the Communion of the Maſs, *Let us worſhip the Sign of the Croſs*, which are things too large to be diſcourſed in a Letter; It ſhall ſuffice to ſet down the manner of their Celebration.

1. All is done in an unknown Tongue, which the People underſtand not.

2. The

Baptiſt.

for a perpetual Miniſtry in the Church of God. The great Uſe and Myſtical ſignification of it, as Chriſt is evidently ſet forth in his Crucifixion,

Gal. 3. 13. or bitter Death upon the Croſs, as the alone Sacrifice, once offered for the Sins of Men, and that there is no more Offering

Heb. 10. 12, 14. for Sin, but the Offering up of Chriſt once for all.

Then he putteth them in mind of the Qualifications neceſſary on their part to the due Reception of that Divine Ordinance, without which they will come together for the worſe, and not for the better.

Mat. 26. 26. Then *taking the Bread into his Hands*, he calleth upon God, in the Mediation of Jeſus Chriſt, for a

1 *Cor.* 11. 23, 24. Bleſſing upon the Bread, that it may be Sanctified for that holy uſe for which it was ordained by Chriſt, and that by Faith, all that are to partake of that Bread, thereby may feed

John 6. 35. upon the Body of Chriſt, *which is the true Bread, and by him live for ever.*

Then he breaketh the

 Bread,

Papiſt.

2. The *Benedicamus Domino*, is ſung ten times together, and *Ite Miſſa eſt* is ſung thirteen times, with long and tedious Notes.

3. The Prieſt is to ſay divers Prayers privately to himſelf.

4. He is taught, by the Rubrick, to make thirty ſeveral Croſſes upon the Bread, the Cup, the Altar, and his Forehead.

5. Their Geſtures are as followeth.

The Prieſt boweth his Body, and lifteth up himſelf, kiſſeth the Altar on the right ſide; then he boweth again, and looketh toward the Hoſt [that is the Bread] he joineth his hands, wipeth his fingers, lifteth up the Hoſt; then he lifteth up his eyes, and boweth himſelf, and lifteth up his eyes again, he boweth again, and lifteth up the Hoſt above his forehead; then he uncovereth the Cup, and holdeth it between his hands, keeping his thumb and his finger together.

Then he boweth and lifteth up the Cup a little, then to his breaſt, or above his head. He ſetteth it down again and wipeth his fingers; then he ſpreadeth his arms a-croſs. He boweth his body, riſing up, he kiſſeth the Altar on the right ſide. He ſmiteth his breaſt; uncovering the Cup, he makes five Croſſes with the Hoſt beyond the Cup, twice,

Baptist.

Bread, pronouncing the words of Christ, *This is my Body*, &c. willeth the People *to receive it in remembrance of Christ*, and as shewing forth the Death of Christ till he come the second time without sin to Salvation.

1 Cor. 11.26.

In like manner *he taketh the Cup*, after the People have received the Bread, and with Prayer suitable to that great Mystery, it being sanctified, he poureth out of the Wine, remembring the words of Christ, *This Cup is the New Testament in my Blood*, &c. partakes of it himself (as he did also of the Bread) and gives it to the Deacons to Communicate to all the Congregation, and they all drink of it.

1 Cor. 11.25.

Then some word *of Exhortation is given to the People*, under the consideration of the unspeakable Mercy of God in the Gift of his Son, to die for us, that we might live Eternally with him: all is concluded *with praises to the Lord* for all his Blessings, in the most joyful manner that the Minister is able to express them; and then usually something is given to the Poor, as every Man's Heart maketh him willing, being not constrained thereunto, but as the love of Christ constraineth him.

1 Cor. 10. 14, 15, 16, 17.

Mat. 26. 30.

Papist.

on each side under the Cup and before it.

Then he layeth his hands upon the Altar, the Deacon reaching him the Paten, he putteth it to his right Eye, then to his left, he maketh a Cross beyond his head with it, he kisseth it, and layeth it down.

Then he breaketh the Host in three, holding two pieces in his left hand, and one in his right, over the Cup, which with a Cross he letteth fall into it.

Then he kisseth the Corporas: the Deacon taketh the Pax from the Priest, giveth it to the Sub-Deacon, and he to the Quire. Then humbling himself, he first taketh the Body, and then the Blood, so he goeth to the right Horn of the Altar, the Sub-Deacon poureth in Wine, and the Priest rinseth the Cup, and washeth his hands, turning himself to the People.

Cometh again to the Altar, and turneth to the People the second time.

Then bowing his body, and closing his hands, he prayeth to himself: he riseth again, making the sign of the Cross, and bowing again, goeth from the Altar.

Thus

Thus, Brethren, I have given you a brief account of the Ceremonious Obſervations of thoſe who would be thought the trueſt Church on Earth, tho they have aſſuredly changed the Ordinances of our Lord more than any ſort of Chriſtians; I have alſo ſet before you the purity and ſimplicity (and yet the great utility) of theſe two great Ordinances, that you may be more inwardly affected with them, but eſpecially with him whom they ſo excellently repreſent; for to this end are they ordained, *to ſet forth Chriſt and him Crucified.*

Of all the difficulties with which you are likely to be tried, in reſpect of your Religious Profeſſion, *that Queſtion which concerns the Judg of theſe and other Controverſies in Religion*, is like to be the moſt dangerous, becauſe you have been little exerciſed in it; as alſo becauſe many Perſons of great Eminency and Authority are deeply radicated, and very expert in an Opinion diametrically oppoſite to yours; for they ſay, *that the living Voice of the Church, aſſembled in a General Council of her Biſhops and Doctors, is the only infallible Judg to determine all Controverſies in Matters of Faith and Religion.*

On the other ſide, We have been taught, and have conſtantly believed that it is all Chriſtians Duty, *to rely chiefly, and before all things, upon the Authority and Sufficiency of the Voice of God himſelf, as he ſpeaks in the Holy Scriptures, as the beſt, and only Infallible Decider of all Queſtions that ſhall ariſe (eſpecially in the Chriſtian Church, and ſince the Holy Scriptures were written and received) about Matters of Faith and Religion.*

And indeed it ſeems very ſtrange that any Man ſhould think there is a better Judg than God himſelf, of what is true, and what is otherwiſe, in Matters of Religion; and to be ſure he ſpeaks to us with the greateſt Certainty and Authority, by the Holy Pen-men of the Scriptures. And it is as ſtrange that the Church, who muſt derive all her Light and Authority from God and his Word, ſhould appeal Men to her ſelf rather than to him: Methinks they ſhould ſay to us (as *Cæſar*'s Subſtitute ſaid to St. *Paul*) Haſt thou appealed to God, as he ſpeaks in his Scriptures? to God and his Scriptures ſhalt thou go. And eſpecially when this is the Queſtion, What ſort of Chriſtians are the true Church of Chriſt? for it ſeems then the moſt unreaſonable thing in the World, that any Party contending for this Title [The Church] ſhould be her own Judg; and ſeeing the Church cannot, *by meerly avouching* (upon her own Teſtimony only) *that ſhe is the Church*, make any Proof or Demonſtration that ſhe is ſo, it remains then, that we muſt have ſome Infallible Rule by which to find the Church. And now if

God

God himſelf does not reveal to us who is his Church, we ſhall never find her; nor does he reveal this, but by the Teſtimonies of the Scripture, there muſt we find the Church of God, or no where. For none but *Enthuſiaſts* pretend to any other Revelation in this Caſe; and to ſpeak freely, I doubt the Papiſts are more then a little *Enthuſiaſtical*; for rather than let God's Word decide this Queſtion about the Church, they will flye to *Miracles*, as if a falſe Prophet may *not ſhew a Sign, or a Wonder, yea, and that Sign and Wonder come to paſs too*, and yet the thing he brings it to prove, be nothing but a lye: ſee *Deut.* 13. Surely he that ſhall pretend to work a Miracle or Wonder *in theſe days*, to prove ſuch or ſuch a People to be the Church, I ſhould the more ſuſpect both him and his Church; becauſe we have a ſure Word of Prophecy confirmed by Miracles already, which Word, doth as fully ſet forth the Church, as it ſets forth any thing; inſomuch as Men may as well call for Miracles to prove there *is a God*, and that *this God is true*, as to call for Miracles to prove *the true Church*.

Indeed the Church of Chriſt being once found, then all wiſe and modeſt Men will readily lend an Ear to her in all things, and eſpecially when ſhe undertakes to expound the dark or myſterious Points of our Religion, or offers her Judgment in things doubtful, [for as for the common points of the Chriſtian Faith, he that is a wiſe and good Man, and no ways byaſſed by Intereſt, may perhaps know theſe things, as well as the Church, or at leaſt, ſuch as call themſelves Church-men.] But to be bound to adhere to any Church in theſe days, as to a people which *cannot poſſibly be miſtaken* in any matters of Faith, or Religion, ſeems to be an Attribute too high for any Society of Sinful Men, [and *there is none that liveth and ſinneth not.*] For ſeeing God hath not told us any ſuch thing, *That the Church cannot err, or be miſtaken*, it ought not to be ſpoken: and if it be only proper to the Almighty to ſay *He cannot lye*; It muſt not be ſaid of the Church, that She cannot lye, leſt he reprove us, and we be found Lyars. *Rom.* 3. 4. *Let God be true, and every Man a Lyar*, for thus it is written; and again, *Hoſ.* 11. 12. Ephraim *compaſſeth me about with Lies, and the Houſe of* Iſrael *with Deceit.* This was the Caſe of the ten Tribes: and tho *Judah be juſtified as to theſe Impieties*, yet Chap. 12. 2. *God tells them he had a Controverſie with them alſo.* Certain it is that famous Churches have erred in matters of Faith, and others were as liable to err as they, no Church being herein priviledged above another, for any thing that God has ſaid in his Word, but he every where exhorts his People to beware of Sin, Error, and Apoſtacy,

Apoſtacy, and commands every one that hath Ears, to hear what the Spirit ſaith to the Churches: But he does not ſay to any of them that they *cannot Err*, therefore we are not to hear ſuch a Story of any Church: No, he tells the *Church of Rome* that ſhe may err ſo as to be cut off, if ſhe continue not in the Goodneſs of God. See *Rom.* 11. 20, 21, 22. *Mat.* 16. 18. is a gracious Promiſe indeed, *That the Gates of Hell ſhall not prevail againſt the Church of Chriſt*, as founded upon himſelf, in the true Faith of St. *Peter*. But this Promiſe belongs to all true Churches equally, yet no Man ever durſt affirm from hence, That no true Church can poſſibly err. And St. *Peter*, who underſtood this Promiſe, never told any Church of his Planting, that they *could not Err*; but rather tells them they may err, *ſo as to fall from their ſteadfaſtneſs, and be led away with the error of the Wicked.* Indeed if any Church could be aſſigned here on Earth *that cannot err, or be deceived in matters of Faith*, it were the eaſieſt thing in the World to find the Truth, having once found the Church; for we ſhould have no need to know any thing but what that Church ſpeaks, and to receiver her Determinations as God's Oracles. But then I conſider again that we ſhould perhaps have great inconvenience alſo. For, if all the Decrees made by General Councils be obliging to us, and were bound up together, we ſhould never be able to read them, nor I doubt, to underſtand them; it will then be our beſt, at the long-run, to take Sanctuary at the Word of God, as our Guide, and Superiour to the Church.

But I conſider farther, that no Man makes any particular Church this Guide, but does refer us to the Univerſal Church, as aſſembled in a General Council. Surely either this is to make as many Univerſal Churches at leaſt as there has been Ages ſince Chriſt was upon the Earth; or, if all make but one Univerſal Church, the direction given to follow her Sentence, is ſcarce practicable; for how long will it be before a Man can be aſſured, what was held, and what was rejected by the Church in all Ages? indeed there are Men born of great confidence, who will tell us that the Catholick, or Univerſal Church hath always held ſuch Doctrines, and ſuch Traditions as are unwritten, *&c.*

Now it highly concerns all Chriſtians, as much as in them lieth, to make ſure work with ſuch bold Talkers, about the truth of the things which they affirm, eſpecially about the truth of the Antiquity of theſe things; that is, that they appear by ſome Divine Record to have been delivered to the firſt Churches, by Men approved of God, to be the deliverers of Divine Inſtitutes: and if they fail here, it will be ill venturing to follow them in their after-enquiries. And there is the higheſt Reaſon in the

World to ſtand as ſtrongly as poſſible for the firſt Age; for ſuch pure and undoubted Antiquity is neceſſary in our Caſe, from the tenour of our Bleſſed Saviour's Argumentation againſt the *Jews*, in oppoſition to a Tradition, or *Moſaical* Precept in the Caſe of Divorce, *Mat.* 19. 8. *From the beginning it was not ſo.* For ſeeing the Apoſtles did faithfully deliver the whole Counſel of God to the firſt Churches, condemning all that ſhall teach otherwiſe than they had taught the Doctrine of Godlineſs; or that ſhould not conſent to wholſome Words, even the Words of our Lord Jeſus Chriſt; it is therefore neceſſary to bring all Doctrines and Practices in the Chriſtian Church to the Teſt of the moſt pure and Primitive Antiquity: for that Church which hath that Argument fairly on her ſide, cannot fail of all other Arguments, which can be any way neceſſary for her Juſtification; for indeed this firſt Argument does infer all the reſt, and they that have not this, have none of the other; which thing being well conſidered, look back upon your Principles (O ye Baptized Chriſtians) and upon what hath been ſaid for them, even by your Adverſaries, and take comfort; for whoever boaſts of the beſt Antiquity, it is certain that you only have it.

For what is the moſt ancient Record? Doubtleſs the Holy Scripture; and if ſo, let the queſtion be about Chriſt Crucified, and his Church; there muſt we find them both, or no where. If any Man like not this Doctrine; let him ſhew me, if he can, theſe lovely Objects without being beholden to the Scripture. Some I have known to attempt this, but with lamentable Succeſs, being ſoon driven to a ſhameful Silence; and indeed the whole World muſt depart into utter Silence as touching this great Myſtery, Chriſt and his Church, unleſs the Word of God, (as it is delivered in the Holy Scriptures) through Faith, makes us wiſe in theſe great Concernments of Salvation, 2 *Tim.* 3. 14.

Let Men alledge all the Authors in the World, and all the Tradition that ever was, if the Holy Scriptures muſt not be their own Evidence, and ſo capable to command our Belief of them; then for the ſame, or rather more forcible Reaſons, than any Man can bring againſt the Scriptures, all Authors and all Traditions ſhall be dumb and uſeleſs as to the production of the leaſt *iota* of Divine Faith; ſo that the Papiſts at the long-run (muſt if they know how) ſhew us their Church, without Scripture, or any Author, and without Tradition alſo, as I have formerly written unto you, being provoked thereunto by ſeven Queries ſent by a Learned Papiſt, who in his laſt to me, does undertake to deliver himſelf from this Difficulty after this manner; *We may* (ſaith he) *prove the Church by the Holy Scripture, and the Scripture by the Church, and this*

this by a Regreſſus Demonſtrativus, *without a vicious Circle, becauſe we ſuppoſe them both ſufficiently proved, and prudently accepted for ſuch, by all the Motives of Credibility, as Miracles, Holineſs,* &c. *by which Chriſt proved himſelf and his New Goſpel. But as for the Senſe of the Scripture, I have more than ſufficiently demonſtrated, that the Scripture it ſelf cannot bear witneſs for it, but that this muſt be had from a Living Judg,* viz. *the Church, the Infallible Interpreter of God's Word.*

To this I anſwer briefly: That is a vicious Circle, out of which no Man can lawfully deliver himſelf, but muſt run in a Round without end; and truly ſuch is this Circular Argumentation of my Adverſary, 1. He will prove his Church by the Scripture. 2. He will prove the Scripture to be true by his Church, and he will prove his Church true by the Scripture, before the Scripture be proved true; and he will prove the Scripture to be true, after it hath proved his Church true. This Meander is no way to be avoided that I can ſee, but by ſuffering either the Scripture, or the Church to be its own Evidence: for his *Demonſtrative Regreſs* makes his Caſe worſe; for by it, they be both ſufficiently proved, before either of them be proved, and both prudently accepted, before either of them be accepted; and which is moſt ſtrange of all the reſt, theſe things are all done before the Scripture hath any Senſe known: for of this he is the moſt of all confident, *That the Senſe of the Scripture muſt be had from a Living Judg,* viz. *the Church, the Infallible Interpreter of God's Word.* So that this is the Concluſion of the whole Matter: The Scripture without Senſe muſt prove the Roman Church, and the Roman Church muſt then give the Senſe of that Scripture, which had no Senſe before, when it proved Her to be the Church; here is indeed a *Regreſſus*, but no ſuch thing as a *Demonſtrativus.*

Methinks wiſe Men ſhould conſider that the Holy Scripture is its own Interpreter in a great, if not the greateſt part of it, the New Teſtament being the beſt Interpreter of the Old Teſtament, and of it ſelf alſo in many places: For Example; It tells us in one place, that the *Heavens muſt receive Chriſt* from the time of His Aſcenſion, *till the times of refreſhing ſhall come from the Preſence of the Lord. Acts* 3. 21. And hence we hold, that no Chriſtian muſt ſay that the real Body of Chriſt, which aſcended to Heaven, is upon the Earth, till he ſhall be ſent the ſecond time, [for God *ſhall ſend Jeſus*, ſaith St. *Peter*] becauſe the Scripture tells us in another place, That *if Jeſus were on Earth, he ſhould not be a Prieſt,* Heb. 8. 4.

It is therefore as plain as plain can be, that the Papiſts make void the Prieſthood of Chriſt, and contradict St. *Peter* himſelf, when they tell the World that the real Body of Chriſt which aſcended into Heaven, is now really, carnally, corporally preſent upon the Earth, that is, upon their Altars, and in the Hands and Mouths of their Prieſts and People, as often as they celebrate Maſs, and conſequently he is ſo far from being received into Heaven *till the time of his ſecond coming*, that he is, according to their own Opinion, received bodily upon Earth ten thouſand times, and in ten thouſand places, to his being once received bodily into Heaven. Sure their Opinion is directly againſt the Scripture, as ſure as their *Tranſubſtantiation* is directly againſt the beſt Senſe, and the beſt Reaſon, with which Almighty God hath endowed the beſt of Men, as has been clearly evidenced by many learned Diſcourſes; among which, I would commend to your Peruſal, one lately Publiſhed, under the Title of *A Diſcourſe againſt Tranſubſtantiation:* Printed this Year, and ſold by Mr. *Aylmer* at the *Three Pigeons* againſt the *Royal Exchange*, Price Six Pence.

My Learned *Adverſary*, and indeed *the Papiſts generally*, do urge us vehemently after this manner, admitting *that the Church is to follow the Rule of God's revealed Word in all her Definitions*; yet they hold it extremely irrational, that all that can read it, ſhould be *his own Interpreter of it*, for ſo, ſay they, *He will be his own Judge.* And as in a Nation where no Judg of the Law is appointed, there can be no Juſtice, but every Man will be his own Judg; ſo likewiſe, unleſs there be a Supreme Judge in Matters of Faith, to wit, the Church, from whom no Appeal may be allowed, there can be no end of Controverſies, *&c.* This Objection is conſiderable: To which I ſay,

1. What my Adverſary means by *God's revealed Word*, I do not very well underſtand, but I doubt he extends that Term farther than the Holy Scripture, elſe I am ſure enough, the Church of *Rome has no revealed Word of God to follow* in very many of her Obſervations: But to let this paſs at preſent, I anſwer to the Objection thus;

2. It ſeems to be built upon many dangerous Suppoſitions, ſuch as theſe, That we ought to reſt upon the Sentence of a Prieſt (for we muſt hear the Church out of his Mouth) for the ſtate of our Soul, as on the Sentence of a Judge in a Civil Court for a matter of Debt, *&c.* and that we are no more bound to ſearch the Scriptures for Eternal Life, than to ſearch the Statute-Book for our Temporal Life [nay, here I do them no wrong, for they will permit us to read the Statute-Book, but they forbid

forbid us to read the Holy Scripture.] It ſuppoſes the Prieſt cannot deceive us; when the *Prophet* tells us, that though *the Prieſts Lips ſhould preſerve Knowledge*, and that *we ſhould ſeek the Law at his Mouth, yet they have cauſed many to ſtumble at the Law*, becauſe they had *been partial in the Law*, Malac. 2. 8. It ſuppoſes, whoever falls under the Sentence of the Prieſt, is as ſurely damned, as he is caſt or hanged, that falls under the Sentence of a Judge in Law. [Which may be falſe, for the Prieſts did jointly ſentence our Bleſſed Saviour, *Saying, We have a Law, and by our Law he ought to die.* It's true, *whatſoever the Church doth bind on Earth, is bound in Heaven*; but then nothing is bound on Earth, unleſs ſhe judge righteouſly; for it is written, that *the Curſe cauſeleſs ſhall not come*, Prov. 26. 2. and ſeeing ſhe may be deceived, (at leaſt by falſe Witneſſes) She may condemn the Innocent, though She had no mind to do ſo, which ſhews She is not infallible, whatever Men talk to the contrary.] I do not like this Opinion, therefore becauſe it leaves not Liberty for thoſe whom the Church condemns, to appeal ſo much as to Almighty God, who knows the Hearts of all Men, whilſt the Church knows them not. But I anſwer farther to the Objection, by ſaying,

1. There is a Judgment Authoritative; this indeed muſt be referr'd to the Church, and no wiſe Man ever thought otherwiſe, and the Members of the Church muſt be content to abide the Sentence of the Church, though they be innocent, till God clears their Innocency; but all this while we ſuppoſe the Church we ſpeak of, to be a true Church, and that She judges according to Evidence; and yet becauſe She knows not all Secrets, nor all things contained in the Scriptures, we alſo ſuppoſe She may poſſibly miſtake, though never ſo Honeſt. But,

2. There is a Judgment of Knowledg or Diſcretion, by which Men receive the Truth of the Goſpel, as underſtanding, and ſo believing it to be ſo; and by the ſame Judgment he refuſes what is falſe, as underſtanding it to be ſo; and till his Underſtanding be well informed, or rationally ſatisfied by convincing Evidence, he cannot, if he have the Underſtanding and Spirit of a Man, do either the one or the other. And hence it is, that Salvation, (and conſequently the means to obtain it) are offered to Men in the manner of choice, *Joſh.* 24. 15. *Chuſe then this Day whom you will ſerve.* Heb. 11. 25. *Moſes choſe rather to ſuffer Affliction with the People of God, than to enjoy the Pleaſures of Sin for a Seaſon.* And foraſmuch as all Men are not called at the ſame Moment, but

ſome

ſome receive the Truth in their Youth, others in their middle Age, ſome not till Old Age; all the Liberty which we can contend for, is, that Men may have the free uſe of their Means, by which they may know the Truth, and be allowed to underſtand it before they be admitted to Sacred things, that they may not only be able to give a Reaſon of the Hope that is in them, but alſo be able to do (as they are alſo exhorted) *Prove every Man his own Work, that he may have rejoycing in himſelf alone, and not in another*, Gal. 6. 4, 5. Thus much in anſwer to this Objection.

There is no Man living that would more gladly (than my ſelf) give to the Church of God, all that Honour and Obedience which God hath allowed Her; but to ſay, *She cannot err*, is to make Her more like God than She is. I think all that can be ſafely affirmed, is, That She ſhall not fail ſo, as utterly to ceaſe from being, but that God will have a Church in the World, to be his Witneſs to the end of the World, though the Apoſtacy be never ſo great, or ſeemingly univerſal. And as it pleaſed God to foreſhew the great Apoſtacies, which ſhould be found among the Chriſtian Nations: So he was graciouſly pleaſed to intermix ſome words of comfort, that when it ſhould ſo fall out, that the Spouſe of Chriſt ſhould be like the *Dove in the ſecret places of the Stairs*, Cant. 2. 14. or thruſt into Priſons, and out of ſight, which might cauſe the Faithful even to think there was no Church remaining (like that of the *Prophet*, who deſired rather to die than to live, becauſe he thought the Faithful had utterly failed, and himſelf left alone) I ſay, that then they ſhould remember that *the Gates of Hell ſhould not prevail againſt the Church*, and therefore God hath always had a Church, however ſhe might be obſcured.

Finally, Brethren, my Hearts deſire and Prayer to God for you, is, that you may be of one Mind and Judgment in all the Will of God, and eſpecially in theſe Sacred Principles before mentioned, and in the Conſtitution of your Miniſtry, in reſpect of the *Threefold Order* of Miniſters, under which the firſt Churches were undoubtedly governed, *viz. Meſſengers*, *Elders*, and *Deacons*. And I do the rather adviſe to this, becauſe ſome have been pleaſed to publiſh in Print, that there are only two Offices remaining in the Church of Chriſt, *viz.* Elders and Deacons; This *Presbyterian Principle*, will, I fear, undo ſuch as receive it. They boldly tell us, that the Office of *Timothy* and *Titus* was *Temporary*, as if they had none to ſucceed them. What I have formerly written in the defence of the firſt of theſe Offices, is extant among you, and as yet unanſwered, and to that I refer you.

Our

Our Diviſions have been, and will be, if continued, very prejudicial to the Truth it ſelf; and our Adverſaries know how to make uſe of them againſt us, and our Holy Profeſſion, though they cannot be Ignorant of the great Diviſions which were in the Churches in the Apoſtles Days, nor ſhould they be ignorant of their own; and to the end they may ſee they are no more happy in that matter than their Neighbours, let them conſider what *Bernard* hath written of them, as he is quoted by the Learned, in *Cant. Serm.* 33. His Words are to this effect.

" From whom ſhall the Church hide her ſelf? All are Friends, and " all are Enemies; all are Kinsfolks, and all are Adverſaries; all are " Houſhold Servants, and there is none at peace; all are Neighbours, " and all ſeek but their own Profit. They are Miniſters of Chriſt, " and ſerve Anti-Chriſt; they do walk in the Honour of the Good- " neſs of the Lord, unto whom they do no Honour. Thereby cometh " that Beauty of the Harlot, which thou ſeeſt daily in their Apparel, " as the Players of Comedies. As in the Apparel of a King, thereby " thou ſeeſt the Gold in the Bridles, Saddles and Spurs. Thereby are " the Tables beautified with Meats and Veſſels: Thereby cometh " Drunkenneſs and Gluttony: Thereby proceedeth the Harp and the " Viol: Thereby are the Preſſes running over, and the Garners full, " anſwering the one to the other: Thereby are the Boxes full of Oynt- " ment and ſweet Savour: Thereby are the Purſes filled. Therefore would " they be, and are the Princes of the Churches. The Provoſts, Deans, " Arch-Deacons, Biſhops, Arch-Biſhops, and theſe things come not law- " fully, but becauſe they walk in the buſineſs of Darkneſs.

" Behold now in Peace my bitterneſs is moſt bitter. It hath been before " bitter in the Death of Martyrs, afterwards more bitter in Controverſy " with Hereticks; now it is moſt bitter in the manners of thoſe of our own " Houſe. We can neither chaſe them away, they are ſo mighty, and " multiplied without Number; the Sores and Plagues of the Church are " entred into the inward parts, and are incurable, and therefore is her " Bitternuſs moſt bitter.

And in Pſal. 90. 6, 11. " O Lord Jeſus, thou haſt multiplied the Peo- " ple, but not encreaſed their Joy; all the Chriſtians almoſt, do ſeek " their own Profit, they have removed the Offices to ſhameful Gain, and " into Works of Darkneſs, and the Health of Souls is not ſearched for, " but the Pleaſure of Vices: Therefore are they ſhorn: Therefore do they " frequent Churches, and ſing Pſalms.

" They

" They contend most impudently daily by Process, for Bishopricks, " Arch-Bishopricks, *&c.* There remaineth nothing, but that the Man " of Sin, the Son of Perdition, be revealed.

And on the Conversion of St. Paul. " Alas, O Lord God, for these are " the first which do persecute thee, whom we do see to love the highest " Places in thy Church, and do hold the Principality, and by Power and " Strength have taken the Arches of *Sion*, and afterward freely have set all " the City on fire. Their Conversation is miserable, the Subversion of thy People is pitiful. *And speaking to the Pope, he saith,* " This Mortal " Corruption hath not begun in thy days, but I pray God it may end in " thy time. In the mean time thou art apparelled and decked up very " gorgeously. If I durst speak, thy Seat is rather a Pack of Devils than of " Sheep. Did St. *Peter* do so? Did St. *Paul* mock after that sort? Be- " hold the murmuring and complaint of all Churches, they do cry " out that they are cut in pieces, and dismembred. There are " very few, or almost none, that do not fear the Stroak or Wound. *Thus far Bernard.*

Let not then the Papists contemn or despise us, because of some Defects, in respect of Unity; neither let us despise them, because of the Discords which have been, or are among them. Let us beware of the cause of those Calamities, and strive only for the true Form, and due Power of Godliness, then shall the Spirit of Hatred, which hath inserted it self amongst Christians, be rooted out; and then shall that great Badge of Christianity, *unfeigned Love*, (even the Love of God, shed abroad in our Hearts by the Holy Ghost) possess the Room of all our bitter Contentions. That thus it may be, is the Prayer of

Your Loving Brother,

Written in the Year 1685.

Thomas Grantham.

POST-SCRIPT.

Concerning the Original Manuſcripts of the Holy Scriptures.

BRETHREN,

BEcauſe our Learned Adverſaries are wont to amuſe weak Chriſtians, by telling them *they knew not the Originals, &c.* I thought fit to tranſcribe part of what I have formerly printed in Anſwer to this ſpecious Objection; *In the Introduction of my Book of Primitive Chriſtianity*, how vain and pernicious this Talk is about the Original, will appear, when you conſider, That no Man living ever ſaw the very Papers in which the Prophets and Apoſtles did write the firſt Draughts of the Holy Scriptures, and therefore none have the Originals, but only Copies of Scripture. And let not this offend any Man: For,

It ſeems to have been the beſt for all Chriſtians, that after many Copies are taken and ſpread into many Nations, theſe firſt Draughts ſhould not continue long; for had any now but ſo much Confidence, as to ſay they have theſe very firſt Sheets of Paper to ſhew, how might they trouble the whole World with ſuch a Report? and how might they abuſe the World, and all the Churches in the World at pleaſure? as by adding or taking away, and who ſhould correct the Original?

Suppoſe the Roman Church had thoſe Manuſcripts in their Hands, what Miſts might they caſt upon the Nations, and who could come to the ſight of them to diſcover any ſuch abuſe? and the ſame may be ſaid of any other potent Party.

But now the Originals being no where to be found, but yet a multitude of Copies extant, and the ſame tranſlated by multitudes of Men into ſeveral Languages; by this means all are forced to be more peaceable than perhaps they are willing to be, ſince they have only Copies of the Divine Oracles, and others have Copies as well as they, ſo that they can none of them pretend to have ever ſeen the Original, and therefore can they leſs quarrel about their Copies. Thus hath God's Wiſdom diſpoſed herein, better for his Church than She could have thought or deſired.

And it is worth Obſervation, that ſcarce any of the Churches to whom St. *Paul* wrote, had the Original ſent to them, (except the *Galatians*) but had only certain Copies written by divers Hands. For Inſtance, *The*

Epiſtle to the Hebrews was written by Timothy, as 'tis ſaid in the Poſt-ſcript. *The Epiſtle to the Romans was written by* Tertius. *Four Perſons wrote the Epiſtle to the* Corinthians, Poſt-ſcript. Two Brethren wrote the *Second Epiſtle*, Poſt-ſcript. *Tichicus* and *Oneſimus* wrote that to *Coloſſus*. All theſe Churches had only Copies, and for ought appears, never ſaw the Originals.

And what if ſome of theſe Copies did accidentally vary ſome Word or Tittle, are the Sacred Epiſtles ever the worſe, ſo long as the Holy Doctrine therein contained, was not injured? Can we think that when the Holy Apoſtles preached, that they had ſtill the very ſelf-ſame Phraſes? This were idle to imagine, and yet they had the ſelf-ſame Goſpel to preach in every Place.

I ſpeak not this, as if I approved of altering the Holy Writings; no, not in the leaſt *iota*; yet if accidentally, in Tranſcribing, or Printing, there ſhould be ſome ſuch Failure, I do not think that by and by that Copy were to be rejected, or the Authority of the Scriptures therefore to be called in queſtion, that Men might ſet up themſelves above it. Some under pretence of being the Church, and others pretending the Spirit, whilſt they both reject the Church and the Spirit, as held forth in, and ſpeaking by the Holy Scriptures. A plain Inſtance of this, we have in the *Papiſts*, and moſt *Pædo-Baptiſts*, who whilſt they ſeem to admire *General Councils, Fathers, &c.* they regard not the *Decrees* of the beſt *Councils* and *Fathers*, which were held by the *Apoſtles* and *Elders*, and *Brethren* at *Jeruſalem*, who among other things, *forbid the eating of things ſtrangled, and Blood*, which the Church obſerved for ſeveral hundreds of Years after [for indeed *they were delivered to the Churches to be kept*, not to be broken, *Acts* 16.1,2.] and yet without all Conſcience of theſe Decrees, they feed upon Blood, *&c.* And on the other ſide, how rigidly do they impoſe the Decrees of the *Trent Council* in the Caſe of Tranſubſtantiation (tho never heard of before it was there invented) inſomuch as they have puniſhed with the cruelleſt Death, ſuch as in Conſcience could not ſubſcribe unto it. God give them a better Underſtanding, and more Moderation for the future.

But ye, Brethren, as you have received theſe *Holy Decrees* among the reſt of the Heavenly Rules left unto us by the moſt Antient Fathers, even the Apoſtles of our Lord, ſo walk in them, and *keep the Ordinances as they were delivered by them, who received them of the Lord.* Now the Lord increaſe our Faith, that we may be able to ſtand faſt in the Truth, and to overcome all Difficulties. So prays your Brother,

Thomas Grantham.

Hear the Church, &c.

OR, AN

EPITOME

OF THE CHIEF

CONTROVERSIES

BETWEEN THE

PAPISTS,

AND THE

Baptized Believers.

By THOMAS GRANTHAM.

Let that therefore abide in you which you have heard from the Beginning: if that which ye have heard from the Beginning ſhall remain in you, ye alſo ſhall continue in the Son, and in the Father, and this is the Promiſe which he hath promiſed us, even Eternal Life, 1 John.

Unto the perfect Words of the New-Teſtament nothing may be added, and from which nothing may be taken away, by him that will lead a Life agreeable to the Goſpel. *Apollinar. l.* 5. *c.* 14.

LONDON, Printed in the Year, 1688.

Jesus the Christ, &c.

OR, AN

EPITOME

OF THE CHIEF

CONTROVERSIES

BETWEEN THE

PAPISTS

AND THE

Reformed Churches.

THE EPISTLE TO THE READER.

Christian Friend,

IT *is now about six and twenty Years since it pleased a Learned Papist to send seven Queries to the People commonly called* Anabaptists, *in the County of* Lincoln, *about which many Papers were exchanged, and in the Year* 1662; *some part of them were Printed under the Title of* the Baptist against the Papist, or the Scripture and *Rome* in Contention about the Supreme Seat of Judgment in Controversies of Religion. *To which the Queriſt never replied in Print, but only sent me a few Notes in Manuscript; which seven Queries, with my seven Anti-queries I shall annex to this Epistle: with some enlargement upon the Anti-queries.*

The Truth is, I did then, and do still look upon this sort of Christian-Adversaries (so I call them) to be the most subtil, as well as coherent with their Principles, keeping close to their Arguments, and using all very much the same Mediums: *and were the Truth with them (as in many things I am satisfied it is not) this very thing would be their high Commendation.*

But

But miſſing the Heavenly Mark (more is the pity) they muſt needs be the more dangerous, wherein they ſtand oppoſed to the Truth, of which being very ſenſible, I cannot, as I love plain Truth, and the Souls of all Men, but indeavour as much as in me is, after a Chriſtian ſort to undeceive (if it may be) ſome of them, and to prevent others from being deceived by them.

I ſpeak not this as fearing them, but as truly loving them, as they bear the name of Chriſtians, and doubtleſs are as zealous in their way as any, tho I do verily believe they are under the greateſt miſtakes of any that profeſs the Chriſtian Religion, except profeſſed Enthuſiaſts.

That I treat them in Love is no new thing, let my Words written more than twenty years ſince witneſs now, in my Epiſtle to the Reader thus you find them. Not that I envy thoſe of the Papal Church, or deſire them any evil; Not that I deſire they ſhould be expoſed to a Suffering Condition for matters of Religion, or that they ſhould be denied any liberty in that reſpect which I deſire my ſelf, nor for any other prejudice (God knoweth) do I publiſh this ſmall Treatiſe, *&c.*

And what I ſaid then, I ſay now, being verily perſwaded by the Scripture, and all good Principles which I could ever meet with, that they and all Men [living ſoberly and quietly under the Government] ought to have at leaſt a friendly connivance under our differing Sentiments from the eſtabliſhed Form or Order of Worſhip, &c. But I am no Dictator, I muſt leave theſe things to the pleaſure of God, and the prudence of our Governors, only this is my Determination, in Chriſt's ſtrength to live and die faithful to what I know of the ways of Truth, and to my own Conſcience. Praying conſtantly for the happineſs of my Prince, and all his peaceable Subjects.

THO. GRANTHAM.

Hear the Church:

The Third PART.

Containing an EPITOME *of the Controverſies depending between thoſe who are commonly called* PAPISTS, *and thoſe commonly called* ANABAPTISTS: *Occaſioned by Seven* Queries *propounded by a Learned* PAPIST.

LET the Chriſtian Reader know, that it is no idle Conceit of the Parts of the Author, above his Brethren, nor yet above his Adverſaries (many of whom are undoubtedly Men of very rare Parts and Accompliſhments) which moveth him thus to appear, and to call forth all the Strength of *Rome* in Argument to defend their Church and Religion againſt the poor *Baptized Churches* in this Nation: But it is only the *Clear Evidence of Truth*, on their ſide, as contained in the holy Oracles of God, which gives Boldneſs to this great Undertaking. Which in all due Humility, Chriſtian Love, and yet with holy Confidence, is thus ettempted, for a fair Trial of the Caſe or Caſes depending between the Parties above mentioned. In the Name of God therefore let us proceed to the Particulars of the Seven *Queries* ſent to the *Baptiſts* by a Learned *Papiſt*, which indeed contains the Sum of the Controverſies between the ſaid Parties, concerning Chriſt and his Church as made known by the preaching of the Goſpel.

Papiſt

Papiſt Query 1.

Whether we are to reſolve all Differences in point of Religion, only out of the written Word of God?

Baptiſt Antiquery 1.

What Controverſy in point of Religion can you reſolve without the Written Word of God? And whether the written Word of God be a perfect Rule for Matters of Religion?

The firſt Part of this Anti-query *concludes in the Negative; the latter Part in the Affirmative, and affords (as I think) this undeniable Argument,*

That which is the only perfect Rule to all Chriſtians in the greateſt Matters of Religion, and that without which neither Chriſt, the Church, nor Chriſtian Religion can be known, is the only infallible Rule by which all Controverſies in point of Religion are to be reſolved.

But the Holy Scriptures are the only perfect Rule to all Chriſtians in the greateſt Matters of Religion; and that without which neither Chriſt, the Church, nor the Chriſtian Religion can be known.

Ergo, *The Holy Scriptures are the only infallible Rule by which all Controverſies in point of Religion among Chriſtians are to be reſolved.*

Papiſt Query 2.

How know you preciſely what is the true Word of God?

Baptiſt Anti-query 2.

Whether ſome Book muſt not of neceſſity ſpeak for it ſelf [or be received for God's Word upon its own Evidence?] and whether the Holy Scriptures do not beſt deſerve that privilege? And whether it be not too great preſumption to ſay, There are no Holy Books, but thoſe which you and we have received for ſuch, ſeeing thoſe which we have, tell us there were other Holy Writings, which never yet came to our Hands, nor to yours?

Foraſmuch as no Society of Chriſtians in theſe days can bear witneſs to the truth of any thing upon their own knowledg, ſight, or hearing (as the Apoſtles did, 1 John 1. 2 Pet. 1. 16.) *for ſcarce ſo much as one hundred years, and this their Teſtimony, alſo, being but of human Authority, it remaineth of neceſſity, that ſome Books of Record muſt be received upon the Authority of the Author, in whoſe Name they ſpeak, and the Divine Evidence of the Matter contained in them; and hence, we argue, the Sufficiency of the Scriptures own Authority, to command our reception of them,*

ſpeaking

ſpeaking to us in the Name of God, and carrying in themſelves Divine Evidences in reſpect of the matters therein contained.

Papiſt Query 3.

How know you that your Copies and Tranſlations of the Bible, are the true Word of God, ſince the Original Writings are not come to your Hands?

Baptiſt Anti-query 3.

What Copies and Tranſlations of the Scriptures have you that are more true than ours? And where are the Original Manuſcripts of the Prophets and Apoſtles?

Seeing it was not the Pleaſure of the Divine Wiſdom, to preſerve, and preſent to all Nations, the very firſt Pieces of Paper in which the Divine Oracles were written; but rather to preſerve many Copies, and cauſe them to be ſpread throughout the World. And ſeeing no ſort of Chriſtians dare pretend to have Tranſlated any of thoſe Copies by an infallible Pen, but only according to the beſt Skill they have acquired or learned in the Original Tongues; It would better become all Learned Chriſtians to bend their Minds to rectifie (what they may) any Imperfection or Miſtake that may be in any of the Tranſlations, rather than by ſuch Queries as this, to open a Gap to Unbelief and Irreligion.

And though much might be ſaid (by a captious Perſon) againſt the Engliſh *Tranſlation of the* Papists, *yet to prevent vain Jangling, we refuſe not to be tried in the Caſes depending in theſe* Queries *and* Anti-queries, *either by their Tranſlation of the Bible, or by that which is allowed by Authority? And ſeeing no* Papiſt *is able to produce the prime Originals; let them beware how they quarrel with our Copies, leſt ſome quarrel with theirs: and ſo inſtead of Edification, they bring forth nothing but vain Contention: and ſhew themſelves ungrateful to God, and miſchievous to Men. For what Man of any Modeſty would upbraid another, becauſe he never ſaw the Original Writings, when neither himſelf, nor any Man living ever ſaw them, nor is ever like to ſee them?*

Papiſt Query 4.

Where we differ about the Senſe of the Word, by whom muſt we be tried? The dead Letter cannot explain it ſelf.

Baptiſt Antiquery 4.

When we differ about the true Church, or the meaning of Authors [*be they Fathers or Councils*] by whom muſt we be tried? Theſe cannot ſpeak for themſelves, more than the Scriptures: And whether, the Scriptures being compared together, do not explain themſelves? Alſo, whether this be not an opprobrious, and ignominious Speech, for you to call the Scripture *a dead Letter*? And whether the true Lovers of the Scriptures, ever vouchſafed them ſuch ill, and indeed improper Language?

Of all the Seven Queries, *this is the moſt difficult; ſee what we have ſaid to this Difficulty in our precedent Epiſtle. Let the* Papiſts *prove themſelves to be the true Church, and the Contention about the Power of the Church to decide Differences which may ariſe about the meaning of the Scriptures, will with more eaſe be brought to a period. In the mean time, as we muſt every one give an account of our ſelves to God, ſo it is the Duty of every Chriſtian to labour to underſtand the Scriptures,* Mat. 24. 15. Prov. 22. 20, 21.

Papiſt Query 5.

What clear Text have you out of the Scriptures, for the Proceſſion of the Holy Ghoſt from the Father and the Son? Or for changing the Sabbath *from* Saturday *to* Sunday? *Or for prohibiting* Poligamy, *or* Infant-Baptiſm? *And whether there be not as clear Texts to prove* unwritten Traditions, Purgatory, *and the* Real Preſence?

Baptiſt Antiquery 5.

Whether the Baptiſm of the true Church be not *One?* And whether the one *Baptiſm* be not expreſly found in the Scriptures? and whether the Scriptures do not prohibit all Baptiſm of Water, beſide that *one?* And whether the *Papiſts* have not confeſſed, in many of their Books, that *Infant-Baptiſm* is not found in, nor grounded upon the Scripture? And then, whether it be not clear, that all the Texts, which ſpeak of Baptiſm in Water, do prohibit *Infant-Baptiſm?* Alſo, whether *John* 15. 26. and 14. 25. and 16. 7. be not clear Texts, that the Holy Spirit proceedeth from the Father, and the Son? Alſo whether 1 *Cor.* 7. 1, 2, 3. do not as

as much prohibit one Man for having two Wives, as one Woman for having two Husbands? And, whether it do not clearly prohibit the latter? Alſo, whether there be any that hold the Firſt Day of the Week under the notion of a Sabbath, among the Baptized Churches; and yet whether there be not clear proof for the Religious Obſervation of it? *Acts* 20. 7. 1 *Cor.* 16. 2. Alſo, whether it be not abſurd for you to ask for clear Texts, to prove unwritten things? Alſo whether Purgatory, and the Real Preſence, as you hold them, are not plainly deſtructive to ſome Articles of the Chriſtian Faith?

For, is not this the Faith of all ſound Chriſtians,

1. *That Almighty God does love no Creature in this World, ſo much as the Creature Man; nor does he take any Creature on Earth into that nearneſs of Union with himſelf, as the Souls and Bodies of thoſe that ſhall be ſaved?*

2. *That the bleſſed Body of Chriſt, after his Aſcenſion into Glory, admits of no Change, either by Addition to his Subſtance of his Fleſh and Blood; or Diminution of any part thereof from either?*

Now it is moſt certain, that the Opinion of the Real Preſence by *Tranſubſtantiation* of Bread and Wine into the very Body and Blood of Chriſt, God-Man, doth evidently militate againſt theſe clear Truths, with the greateſt oppoſition, as will appear by theſe Conſiderations following:

1. Though the Love of God to Mankind, eſpecially to all that ſhall be ſaved, is exceeding great; yet it is certain, he never did, nor ever will SO take them into Union with himſelf, AS to *Tranſubſtantiate* their Bodies into the Divine Subſtance of Chriſt, and ſo make their Fleſh of the ſame Eſſence with himſelf, as he is *God Bleſſed for ever.*

And therefore it is in no wiſe to be believed, That God Almighty ſo loves the Creatures, *Bread* and *Wine*, as to turn, or *tranſubſtantiate* the very Subſtance of them, into the very Subſtance of the only Son of God, whom we believe to be of one Subſtance with the Father.

It is further to be considered, That though the two Natures in Christ, *i. e.* the Divine, and Human, are united after an unspeakable manner; yet no Christian does believe, that God did *transubstantiate* the Substance of the Human Nature, into the Substance of the Divine Nature, and that the Forms of Flesh and Blood only does remain. How then is it at all credible that God should *Deifie* the Creatures of Bread and Wine, by turning them into the Divine Essence as well as Humane, to be worshipped with the *highest degree of Adoration which is proper to God himself?* Conc. Trent. Sess. 13. Can. 6. And the Words of *Bellarmin* are very plain; *God* (saith he) *is verily and truly to be worshipped*, Mat. 4. *But Christ in the Eucharist, is very God; Ergo.* See Dr. *Willet* Synops. Papis. *p.* 561.

Thus much of the first Proposition. And for the Second;

2. It is to be considered, That if the very substance of Bread and Wine, be really transubstantiated into the Substance of Christ's Flesh and Blood, then they do either remain that same Substance of Christ's Flesh for ever, or else they are after some time either annihilated, or turned to Corruption. But to say either of these, is flatly to deny, or oppose expres Scripture, which tells us, That the *Flesh of Christ saw no* Acts 2. 27. *Corruption, and that he continueth ever.* And for the first, Heb. 7. 24. that Bread and Wine, after the Words of Consecration, remains for ever, of the Substance of Christ's Real Body, it is no way credible. For then the Body of Christ must have received a mighty Augmentation since its Ascension. For,

If all the Bread which has been consecrated for almost 1700 years, shall be supposed to be all in one place, at any time (as sure the whole Flesh of Christ's Body is so) it might, for Magnitude, compare with a Mountain. And if all the vast quantity of Wine, which hath been consecrated for the like space of time, were supposed to be collected (as sure all the Blood of Christ remains in his Body, being impossible to be shed since he went into Heaven) it might compare with a considerable Fountain of Water. But both these are so very absurd, that 'tis hoped no Christian will affirm them; and therefore that Doctrine of Transubstantiation, which necessarily infers these, and many more Absurdities, is by no means to be received.

If the *Papists* shall reply, and say, That though the Bread and Wine be really turned into the Flesh and Blood, Body, Soul, and Divinity of Christ, yet it is not necessary that they remain so for ever; I shall earnestly desire

 them

them to ſhew us what becomes of it then? And I ask whether by ſuch reply they do not make the Real and Glorious Body of Chriſt the moſt mutable thing in Heaven and Earth, being, according to this Doctrine, ſubject to be really made, and unmade every day, and that in a thouſand places on the ſame day?

If any (who are little acquainted with the Doctrine of the preſent Church of *Rome*) ſhall queſtion whether they do indeed hold ſo groſs an Error, as to teach, that the Bread and Wine in the *Euchariſt* is turned into the very Subſtance of the Divine Nature of Chriſt, as well as his Human Nature; he may ſee it fully aſſerted by a Learned Papiſt in a certain *Catechiſm*, entituled, *An Abridgment to Chriſtian Doctrine*, the laſt Edition, Printed at *Doway*, 1661. *pag.* 194, 195. in theſe Words.

Queſt. *What is the Bleſſed Euchariſt?*

Anſw. *It is the Body and Blood of Jeſus Chriſt; true God, and true Man, whole Chriſt under the outward Forms of Bread and Wine.*

This Catechiſe is Printed with the approbation of *William Hide*, D. D. Preſident of the *Engliſh* Colledge at *Doway*,

Queſt. *In what manner is Chriſt preſent under theſe Forms?*

Anſw. By the true and Real *Preſence* of his Divine and Human *Nature, and not Figuratively only, as ſome would have it.* God in Mercy open the Eyes of all that are thus blinded with the Doctrine of *Tranſubſtantiation*; which *Word* Tranſubſtantiation, the Papiſts confeſs *is not found in Scripture*. See the ſaid *Catechiſm*, pag. 196.

Papiſt Query 6.

Whether Univerſality both for time and place, be not an evident Mark of the true Church?

Baptiſt Anti-query 6.

What Church can you name that hath that Mark? And whether the Woman which St. *John* ſaw (called *Myſtery Babylon*) be not meant of *Rome?* and whether her Cup was not univerſally received, ſo that all Nations were made drunk thereby?

Papiſt.

Papiſt Query 7.

Whether you have really this Mark; that is, whether you can fetch out of all Ages, and Nations, Profeſſors of your Religion? in particular you are deſired to name but one, or two in the firſt ſix hundred years after Chriſt of your Profeſſion; for example, ſuch as held the ſole ſufficiency of Scripture for the deciding Controverſies, and denied the Lawfulneſs and Uſefulneſs of Infant-Baptiſm?

Baptiſt Anti-query 7.

Whether any man can ſhew this Mark, as it is here called for, without the help of Human Hiſtory? and whether Human Hiſtory be infallibly true, ſo as to be a ground for Divine Faith? and whether thoſe Human Records which concerned Chriſtian Religion for the firſt three hundred years after Chriſt were not the moſt of them burnt by the Perſecutors of Chriſtians? and whether thoſe which remain have not been much altered? and whether they are not in many things contradictory? Alſo, whether Infant-Baptiſm was ſo much as heard of in the firſt Century, and then how ſhould any be named which denied the uſefulneſs of it in this Age? And whether the firſt clear mention of it be not from *Tertullian?* and whether the Learned do not confeſs that he oppoſed it in the third Century as *an irrational* and *unwarrantable Cuſtom?* Alſo, whether that Church, whoſe manner of admitting Perſons into her Communion, her Conſtitution and Government, are according to the Scriptures, *Mat.* 28. 19, 20. *Heb.* 6. 1, 2, *&c.* be not the true Church of Chriſt?

And whether the Baptized Churches (commonly called *Anabaptiſts*) do not excel in theſe Particulars, all other Churches whatſoever?

Of all the Marks of the Church, ſo much ſtood upon by the Papiſts, this of Antiquity leads, and indeed it is of that importance, that if they fail of this Mark, they are like to miſs all the reſt, and that they muſt fail of the beſt Antiquity, in the caſe of their Baptiſm (without which they can have no true Church) will with much eaſe be made evident.

1. Becauſe by their own Confeſſion Infant-Baptiſm (which is the Baptiſm of the preſent *Roman* Church) is not grounded upon the Scripture. Here they fail of Scripture-Antiquity, which is the beſt.

2. Be-

2. Becauſe they have not one Credible Witneſs for Infant-Baptiſm, in the firſt Century after Chriſt.

3. Becauſe it is acknowledged by themſelves, that they have changed the manner of the Adminiſtration of Baptiſm from Dipping to a little Sprinkling, *which indeed is no Baptiſm.*

Whereas on the contrary, the beſt Antiquity is as clear for our Baptiſm [*i. e. Believers Baptiſm*] as the light of the Sun, many thouſands of Believers being Baptized by *John Baptiſt*, and more by Chriſt (or his appointment) *John* 3.23. and 4.1. three thouſand Believers Baptized in one day, *Acts* 2.40. And multitudes of Believers being Baptized in every Age ſince the Inſtitution of Baptiſm, yea all the *Antient Fathers* for the firſt three hundred years, (if not for the firſt ſix hundred years) after Chriſt were Baptized Believers, ſo that I ſhould think the Gates of Hell cannot prevail againſt our Church in the Caſe of Baptiſm, whether we conſider the Subject, Manner, End and Uſe of Holy Baptiſm. Whereas,

The only Witneſs which is pretended by my Learned Adverſary for the firſt Century is *Dionyſius* the *Areopagite*, mentioned, *Acts* 17. 34. Who is ſaid to ſpeak thus, in a Book entituled *Eccleſ. Hierarch. c. ult. The Cuſtom of our Mother the Church in Baptizing Children is not to be contemned, nor to be judged ſuperfluous, nor indeed to be credited, if it were not an Apoſtolical Tradition.*

Truly this Author ſpeaks not like a Man that was ſatisfied in this Point of Infant-Baptiſm, and ſuch is the faintneſs of his Evidence, that methinks he ſhould leave a ſuſpicion upon every Man that reads him, that he did not know what to ſay, nor whereof to affirm, but leaving every man to think of the Words as he pleaſes, we will hear what the Learned have ſaid concerning this *Book Eccleſ. Hierarch.*

Firſt, They put it down in the Catalogue of Forged Writings, and *Cajetan* a Papiſt denies that Work to be written by *Dionyſius*: Their Reaſons are,

1. Becauſe he never makes mention of St. *Paul* in that Book, who was the happy Inſtrument by whom *Dionyſius* was converted: and yet he extolls *Hierotheus* as his Maſter.

2. Becauſe he writes of many Orders; of Popes, Prieſts, and Monks, of which the firſt Age had none.

3. *Euſebius* and *Jerome* in their Catalogues never make mention of this Book. And *Gregory* the Great doth ſay it was not written by *Dionyſius*.

4. *Illiricus* hath ten very conſiderable Reaſons, why this Book was written long after the Death of *Dionyſius*, one is this, The Author talks often of the *Diſtinction of the Quire, and the Church*: whereas (ſaith he) the Chriſtians had no ſuch Churches an hundred years after *Dionyſius*'s time. This Author therefore will never bear ſo great a weight, as to prove Infant-Baptiſm to have been either taught or practiſed by the Apoſtles.

Being thus found deſtitute of all Antiquity in the firſt Age, let us hear what one of *their own Chronographers* tells us concerning both the beginning of Infant-Baptiſm and the *want of any Evidence for Infant-Baptiſm in this Nation* till more than three hundred years after Chriſt.

Robert Fabian, a Papiſt, in his *Chron. part* 5. *c.* 118. *fol.* 105. tells us, the *Faith had entered in Britain from the time of Lucius* (the firſt Chriſtian King in *Britain*) *near upon the ſeaſon of four hundred years, and odd*, and then in the next Chapter he gives account of *Auguſtin* the Monk coming into *England*, and how he prevailed with ſome *Biſhops* to obſerve his Orders. And in Fol. 107. he ſaith, *But for all this there were of them that ſaid, that they might not leave the Cuſtom which they ſo long had continued, without the Aſſent of all ſuch as uſed the ſame. Then* Auſtin *gathered a Synod, to the which came ſeven Biſhops of* Brittains, *with the wiſeſt Men of the famous Abby of* Bangor. *But firſt they took Counſel of an Holy Man, whether they ſhould be obedient to* Auſtin *or not. And he ſaid, If you find him humble and meek, as to Chriſt's Diſciple belongeth, that then they ſhould aſſent to him, which meekneſs they ſhould perceive in him, if he at their coming into the Synod, or Council, aroſe againſt them. When the ſaid Biſhops entred the ſaid Synod,* Auguſtine *ſate ſtill in the Chair and removed not, wherefore they were wroth and diſdained him, and would not obey to his requeſts. Then he ſaid to them, Since ye will not aſſent to my Heſts generally, aſſent to me eſpecially, in three things.*

The preſent Baptized Believers only do hold to the old Religion at leaſt in the Point of *Sacred Baptiſm*.

The

The first is, That you keep Easter *Day in due Form and Time, as it is Ordained.*

The Second, That ye give Christendom to Children.

And the Third is, That ye Preach unto the English the Word of God as I before-time have exhorted you: and all the other Deale I will suffer you to amend, and reform among your selves. But they would not thereof.

From this Passage it is very evident, that Infant-Baptism came not into this Nation till about four hundred years after the Gospel was first Received here; and therefore the Papists must needs fail of Antiquity here, and must (if they will do us right) give place to the Baptized Believers, not only in the Case of Believers Baptism, but also in respect of the denial of Baptism to Infants, seeing these seven Bishops, and the wisest Men of *Bangor* withstood *Augustine* the Monk, in that point then, as we withstand the Papists in that point now.

And as we have suffered many hard things, even to the burning of our Bodies in *Smithfield*, for bearing witness to the ancient and true Baptism of Christ, even so it fared very ill with those that withstood *Infant-Baptism*, &c. in the Days of *Austin*; for *Fabian* relates how they were many hundreds of them murdered; and Mr. *Fox* seems to lay the Fault upon *Austin*. I shall instance in these two short Arguments.

1. *The present Church of* Rome *cannot possibly prove her self to be the true Church of Christ*; Ergo, *the present Church of* Rome *is not the true Church of Christ.*

2. *The present Church of* Rome *hath no true Baptism*; Ergo, *She is not the true Church of Christ.* Let the Papists defend their present Church against these Arguments [the Grounds whereof are delivered truly in the precedent Discourses] without which, all they can say, will signify little; for what Power soever the Church hath, it is little to them, unless they make good proof that they are the true Church of *Jesus Christ.*

And for confirmation of my Second Argument I will here set down what is lately granted by one of the most Learned Writers now living in the Church of Roman Catholicks; his Words are as followeth.

See the Book entituled, A Treatise of Communion under both kinds. *p.* 56. *written by the Bishop of* Meaux.

" The pretended Reformers dip not their Infants in the Water of Bap-
" tiſm, as St. *John* dipped Chriſt in the River of *Jordan*. ——To Bap-
" tize ſignifies to Dip. In this all agree. This Ceremony is derived
" from the Purifications of the *Jews*; and as amongſt them, the moſt per-
" fect Purification conſiſted in a total dipping of themſelves in Water.
" Jeſus Chriſt who came to ſanctify and fulfil the old Ceremonies, choſe
" this as the moſt proper and ſignificant, to expreſs the Remiſſion of Sins,
" and the Regeneration of the New-Man.

" The Baptiſm of St. *John*, which was a preparative to that of Jeſus
" Chriſt, was performed by dipping. The vaſt numbers which reſorted
" to this Baptiſm occaſioned St. *John* to chooſe the Borders of *Jordan*, and
" particularly the Country of *Ænon*, near *Salem*, becauſe of the great
" plenty of Water there, and the great facility of dipping thoſe who came
" to conſecrate themſelves to Penance by this Holy Ceremony.

" When Jeſus Chriſt came to St. *John* to render Baptiſm more glorious
" and wonderful by his own receiving it, Scripture ſaith, He aſcended out
" of the Waters of *Jordan*, to ſhew that he was wholly dipped.

" There is no Evidence in the *Acts of the Apoſtles* that the 3000, and
" the 5000 converted by St. *Peter*'s Sermons, were baptized any other
" way; and the number of theſe Proſelytes is no Argument they were
" baptized by Sprinkling (as ſome would have it): for, not to inſiſt on
" their not being baptized all in one Day, 'tis clear St. *John* Baptiſt, who
" baptized as many, ſince all *Judea* flocked to him, yet baptized them
" by dipping; and his Example hath ſufficiently ſhewed us, that in order
" to the baptizing many, they uſually choſe a place where there was good
" ſtore of Water. Beſides that, the Purifications and Baths of the Antients,
" eſpecially of the Jews, did much facilitate the Ceremony.

" In fine, the Scriptures ſhew us not any other way of baptizing, and
" we can prove by the Acts of Councils, and ancient Rituals, that Holy
" Church, as much as was poſſible, baptized no other way.

——" Tho theſe are indiſputable Truths, yet (ſaith he) neither we
" nor the pretended Reformers take notice of the *Anabaptiſts*, who hold
" this dipping as eſſential and indiſpenſible, and neither of us ſcruple to
" change this dipping of the whole Body into a meer ſprinkling of ſome
" part of the Body. *And in* p. 73. *He adds this remarkable Paſſage.*
" Jeſus Chriſt ſaid *Baptize*, that is, Dip, as we have often obſerved: We
" have alſo ſaid, He was thus baptized himſelf, and the Apoſtles followed,
" and it was continued in the Church till the twelfth and thirteenth Ages.
" And yet Baptiſm by Sprinkling was admitted without any Difficulty,
" *Upon the Authority ONLY of Holy Church.*

And

And which is yet more remarkable, this Learned Man does thus plainly expreſs himſelf alſo concerning the Subjects to be baptized. ——, " Jeſus " Chriſt ſaid, Teach and Baptize. And again, he that believeth and is bap- " tized ſhall be ſaved. Holy Church by the force *ONLY* of *TRADITION* " and Practice, hath declared the *Inſtruction* and *Faith* Jeſus Chriſt united " to Baptiſm in *Theſe Words*, may be ſeparated in relation to little Infants. *Thus far the Learned Papiſt.*

From all which it is moſt evident, 1. That the uſe of Baptiſmal Water, by Sprinkling, is a late Invention, and no way warrantable by, but contrary to the Scripture.

2. That Chriſt Jeſus is not the Author of Infant-Baptiſm, for *to* that Baptiſm of which he is Author, he united *Inſtruction* and *Faith*. And that it was not Chriſt, but *Tradition* which ſeparated what he had united. Theſe things impartially conſidered, I think it will appear utterly impoſſible for the preſent Church of *Rome* to prove her Baptiſm to be of Divine Inſtitution, either in reſpect of the ſubject, or manner of Adminiſtration; and conſequently ſhe cannot be a true Church of Chriſt, till ſhe turn to the Truth from which ſhe has erred in this, as well as in many other caſes. May ſhe be ſo happy to conſider her ways, and to turn to the Truth from which ſhe is undeniably departed in this caſe of Holy Baptiſm. See *Rom.* 6. 3, 4, 5.

This Learned Biſhop has one weak Reſerve, to which its like he will recur, notwithſtanding all that he has granted. He holds *that Dipping is not eſſential nor indiſpenſible.* But I ſhall prove the direct contrary from his own Words, and by the Truth it ſelf.

Firſt then, He tells us, *Jeſus Chriſt ſaid, Baptize, that is, Dip.* And he tells us, *Chriſt Jeſus was baptized ſo himſelf. And that the Scripture ſhews us not any other way of Baptizing.* All this is very true. And the place where this ſaying of Jeſus Chriſt is recorded, is *Math.* 28. 19. Βαπτίζοντες αὐτοὺς, *Dipping Them, &c.* and this Chriſt commands to be done by virtue of *all Power in Heaven and Earth.* verſ. 17. And that Jeſus Chriſt himſelf was baptized by Dipping, is expreſly recorded, *Mark* 1. 9. ἠ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς Ἰορδάνην. And was *Dipped* of *John into Jordan.* Thus we ſee this Learned Biſhop and the Holy Scripture, do thus far ſpeak the ſame thing. And hence the Argument is.

If Jesus Christ's own Example, being dipped himself, in the Administration of Baptism to his own Person; and his express Command by virtue of all Power in Heaven and in Earth, does teach and require his Followers to use Baptismal Water by Dipping, and does not teach them to use it by any other way of baptizing: then Dipping is essential and indispensible to the lawful and due Administration of Sacred Baptism.

But Jesus Christ's own Example, being dipped himself, in the Administration of Baptism to his own Person; and his express Command by virtue of all Power in Heaven and in Earth, does teach and require his Followers to use Baptismal Water by Dipping, and does not teach them to use it by any other way of Baptizing.

Ergo, Dipping is essential and indispensible to the lawful and due Administration of Sacred Baptism.

No whither now can my Learned Adversary betake himself for a Dispensation, for *meer sprinkling* (as himself calls it) instead of Dipping, but to his Church. But then I must crave leave to tell him, that unless he can prove his Church to be a better example to Christians than Christ himself was, and that she has more power than all the power in Heaven and Earth: And that she is wiser than either Christ, or Holy Church, who followed his example in using Baptismal Water, by dipping for 12 or 13 Ages together. I say, unless he can prove these things, it will be lawful and necessary for all that fear God, to reject his Church herein (tho they were all Angels from Heaven, *Gal.*1.8,9. *Mat.*28.20. 1 *Tim.*6.3 4,5.) as unworthy to be the Competitor of Jesus Christ (much less his Superior) to alter his heavenly Commands, and to dishonour his glorious Example at her pleasure: As that has been her great Sin, God give her Repentance before it be too late.

And since I have taken upon me (who am a Man of low degree) to speak to so great a Person as *James Benign Bossuet*, Bishop of *Meaux*, and *Councellor to a King*. I shall crave leave to propose a few things to him, (and in him to all the *Roman Catholicks* in the World, for my Conscience bears me witness, that I so desire their eternal Happiness, as that I would wish my self any thing short of Perdition, that they were found faithful to Jesus Christ, and his Truth in the Purity of it.) Wherefore,

1. I beseech you to consider, that you have now to do with such Christians as are in good earnest for the purest Antiquity of the Christian Religion; such as would not have any Truth, delivered to the Church by Heavens Authority, to be neglected, nor in any wise corrupted by innovation, change or alteration, but religiously observed and kept, according to the due form and true power of Godliness.

2. As

2. As to the Caſe immediately depending, be pleaſed to underſtand that the Salvation of our Infants is as dear to us as yours can be to you; and therefore you cannot in reaſon once think, that we would willingly omit any thing which God has appointed as a furtherance thereunto: and being (as all men know) no leſs zealous for the Ordinance of Baptiſm than your ſelves, you may be confident we would by no means hinder its due extent, but promote it therein by all the lawful means we are able.

3. That our Lord Jeſus has made Baptiſm neceſſary to the Salvation of poor Infants, is not revealed at all in the Holy Scripture, and therefore it could not be well done by the *African Council*, to *Anathematize* all that ſay *Infants may be ſaved without Baptiſm, &c.* For it is certain that Chriſt is the Author of this Doctrine (whoſe Words are perpetually true) aſſuring us that *Infants are of the Kingdom of Heaven:* and this he ſpeaks of Infants indefinitely, and particularly of ſuch as were not baptized, ſeeing no Man can prove that the Infants brought to him were baptized; and ſeeing Chriſt is the Author of this Doctrine, we do nothing doubt the Salvation of any dying Infant.

4. It is not revealed in Scripture, nor conceiveable in Reaſon, that our moſt wiſe and gracious God ſhould put the Salvation of poor Infants under the power of ſinful Men, to ſave or to damn them as they pleaſe, to baptize or not to baptize them. *Circumciſion* it ſelf was never appointed for Infants under ſuch damning Circumſtances, for God ſaved the greateſt part of the Infants of the Jews without Circumciſion, to wit, all Females, and Males which died before the eight day. Cut off they muſt be, if not Circumciſed, from the Congregation, but damned they could not be, becauſe *the Child ſhall not die for the Iniquity of the Father*; which can only be true in reſpect of Eternal Death, for Children often die for the Sin of Parents.

5. Tho the Tranſgreſſion of *Adam* againſt the firſt Covenant made both himſelf and his Poſterity liable to eternal Wrath, yet we know God did in Mercy prevent the Effect, inſomuch as no Man can prove that ſo much as one of his Poſterity ſhall go to Hell for that Tranſgreſſion: ſeeing it pleaſed God in his own Councel and Goodneſs to ordain the ſecond *Adam*, as a Lamb (virtually ſlain) from the Foundation of the World, as a help againſt this Sin in the condemning nature of it, *John* 1. 29. *Rom.* 5. 18. And thus Infants only falling in *Adam*, are juſtified by Chriſt.

6. Indeed were it as you conceive, that without Baptiſm no Infant can be ſaved, it were then the moſt needful thing in the World to promote that Doctrine and Practice: and yet this was a buſineſs which Chriſt and his Apoſtles never minded at all, neither to act it, nor to record it; and can you

imagine they would neglect it, if it were of the importance that you would make it? Was it not worth a few Lines? Sure they did write many things of far less concernment, if your Doctrine herein be true.

7. It should be considered by you, whether Christ or his Apostles ever baptized any Person when he was asleep; or whether the Institution of Baptism, and the Qualification of the Subject required to be baptized, will admit of such a sleepy Service: For you cannot but know that it falls out that your Infants are sprinkled when they are fast asleep, very frequently.

8. It is to be considered, that all worldly Pomp, Riches and Pleasures stand on your side; your Devised Baptism ushers you into all the glories this World can afford you, rather than to any thing of self-denial. Indeed it self is a self-chosen Path, standing upon no Authority but your own, under pretence of your being the Church; whilst on the other side, as it is clear that Christ said, *Teach and Baptize* (as you grant); so this Baptism is attended with no external Honour, but with all the Difficulties and Discouragements (from this World) that can well attend a People in any Religious Undertaking. And this appears,

9. In the great labour that faithful Preachers have to convince Men of their sinful state, and to bring them to due Humiliation, and to embrace the Truth in the Love and Belief of it: And then the Service it self is so despicable in appearance, that generally the great Men of this World are offended at it; how few of them will travel 50 or 60 Miles to be dipped in Baptismal Water by a poor Minister, after the example of Christ* who came from *Gallile* in the North of *Canaan* to *Jordan* in the South, to be *dipped of John into Jordan.* We have neither Riches nor Honours to induce us to follow Christ herein, but contrarywise great Persecution (as you know very well) have attended us in all Nations for our love to Christ his Truth in this particular, as well as others.

10. From all that has been said, have you not some reason to fear that your Church is no more infallible than other Churches; and that she hath indeed actually erred in a very material point of Faith and Practice of the Christian Religion, and consequently may have failed in other respects also? And can it become wise and good Men to suffer themselves to be imposed upon, not only without the Authority of the holy Scripture, but also in things confessedly contrary to the blessed Example and Doctrine of the Lord Jesus, the Head of his Church.

FINIS.

* He was then thirteen Years old.